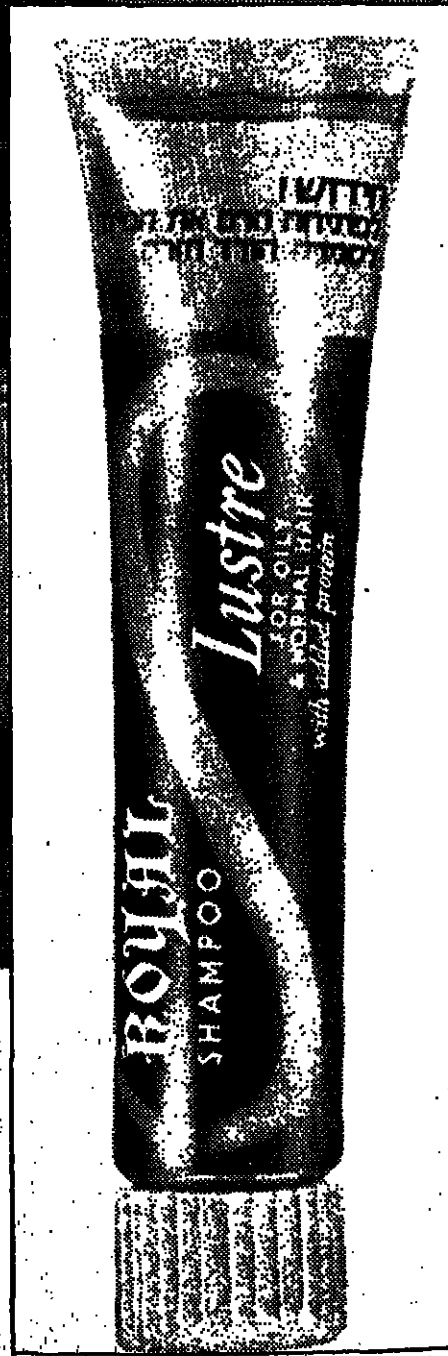


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Friday, December 22, 1972



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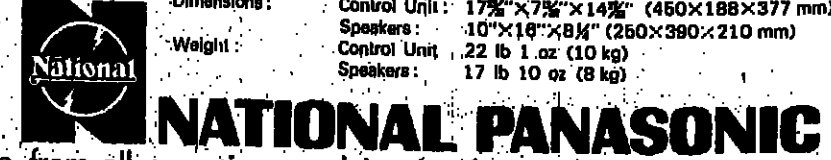
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ON THE COVER: Photographer Yoasi Roth caught two victims of flooding in Jaffa fleeing the high waters after heavy rains hit the country early this week.

The Israeli vacationer in Europe need not hide his Hebrew newspaper. But the person working in an Israeli diplomatic mission or business has the justifiable feeling that he is on the front line, writes Hirsh Goodman, just back from a month on the Continent.

FOR several months now, particularly since the Munich tragedy and the spate of letter bombs, the Israeli press, and indeed some foreign journals, have been full of stories about the trials and tribulations of being an Israeli abroad. Tourists flying El Al, 'Time' magazine wrote recently, were warned not to carry a camera bag while visiting the capitals of Europe. A respected Israeli daily even went so far as to tell Israelis who were unfortunate enough to be sent abroad on business or stupid enough to venture off safe shores for pleasure, that they should take care not to read Hebrew newspapers in public and to hold conversations in any other tongue but the holy one.

Filled with fear and trepidation, I purchased an El Al bag from a dealer in Jaffa Road in the Capital, and armed with a copy of one afternoon paper set out into the big wide world to find out what the hysteria was all about. Make no mistake about it: the terrorists do constitute a serious threat. Now that their attempts to operate against persons and objectives in Israel have been foiled, they have moved their attention to Israeli targets abroad — but that does not include the tourist. For even terrorist operations need planning. Waiting at Piccadilly Circus for someone with an El Al bag and a Hebrew newspaper to assassinate seems a waste of time even to terrorist planners.

Unexpected help The truth of the matter is that in none of the four countries I visited did I feel the slightest bit uncomfortable about being an Israeli national. In fact, the opposite is true. A surly French waiter demanding to know why I would not speak French became most cooperative after I explained that it was difficult enough for me to master English. An Italian taxi driver cut my fare to the airport by 30 per cent when he heard how little foreign currency Israeli tourists are allowed to take out of the country and how much income tax we have to pay. In Switzerland, where the natives are polite, correct and competent when it comes to dealing with visitors, a travelling companion actually invited me for a cup of coffee when he heard I was from Israel. He told me that he had nothing but respect for 'the Swiss of the Middle East.'

No, one can travel abroad quite safely with little fear of attack. Be on the lookout by all means, but the feeling of paranoia which the Israeli press has managed to instill is by no means justified.

THE problem, however, is deeper than that. The danger lies with those working for Israeli institutions abroad. People who have a regular schedule which can be watched and checked by the interested terrorist. The danger lies in Israel property abroad — a natural target for the frustrated terrorist movements which are finding it increasingly difficult to justify their existence to the Arab countries which keep their coffers filled.

After the Munich tragedy, security precautions were stepped up at virtually every national institution operating on foreign soil, no matter how remote the immediate threat of attack. In immediate cooperation with the host governments anxious to avoid a repeat of the "German embarrassment" at all costs, security arrangements have been instituted which are most impressive. One can only hope that they impress the terrorists too.

The Israel Embassy in Rome is situated in a pleasant, tree-lined street, not far from the Rome Zoo. As one walks down the avenue, one has the feeling of being watched. And watched one is. The Rome police take their jobs seriously. They assign men and vehicles to guarding the Embassy in an open fashion so that any would-be attacker walking past seeing the jeeps and uniformed armed men outside and near the building, would be deterred. Even the most innocent passer-by feels guilty.

The security precautions adopted by the Arab legations abroad, I was told, make the ones used by Israel look like child's play. Terror breeds terror. It was pointed out, and the Arabs have come to terms with the fact that one day they may be forced to fight the war on the terms that the terrorists — with their tacit and active help — have dictated.

The question remains whether or not the terrorists have indeed achieved their aim of terrorizing the Israeli population abroad. Some claim that by forcing Israel to adopt the precautions it has and by forcing Israelis abroad to keep looking over their shoulders the whole time, they have gained a psychological victory since the State was established. Moreover, by forcing the host countries to divert manpower to protect Israeli embassies and institutions, the terrorists have managed to create tension which did not exist before.

Partly true This is only partially true. As one security official pointed out, the security measures in force today have always been in effect, "but never received the same amount of publicity." With regard to the second point, the Arabs have earned themselves much animosity, and relations between them and the host countries have become just as strained.

"All parties are in full agreement," one Embassy official said, "that ideally the conflict should be confined to the Middle East. The only people who remain to be convinced of this are the terrorists themselves who worry very little about international relations, and their backers, who know that their presence will be tolerated as long as Europe needs oil."

Much has been done to protect Israelis and Israeli interests abroad. The problem, however, is to remain one step ahead of the terrorists. Up to now, most of the precautions have been applied either as a direct result of terrorist successes, or by trying to guess what their next move may be. The truth of the matter is that for the past few months the Arab-Israeli conflict in Europe has been dormant. Whether this is a sign of Israeli success in countering the terrorists, or whether it symbolizes a lull before a possible new storm after internal terrorist reorganization, remains to be seen. But there can be no doubt that Israelis serving the country abroad at the moment are doing a front-line job.

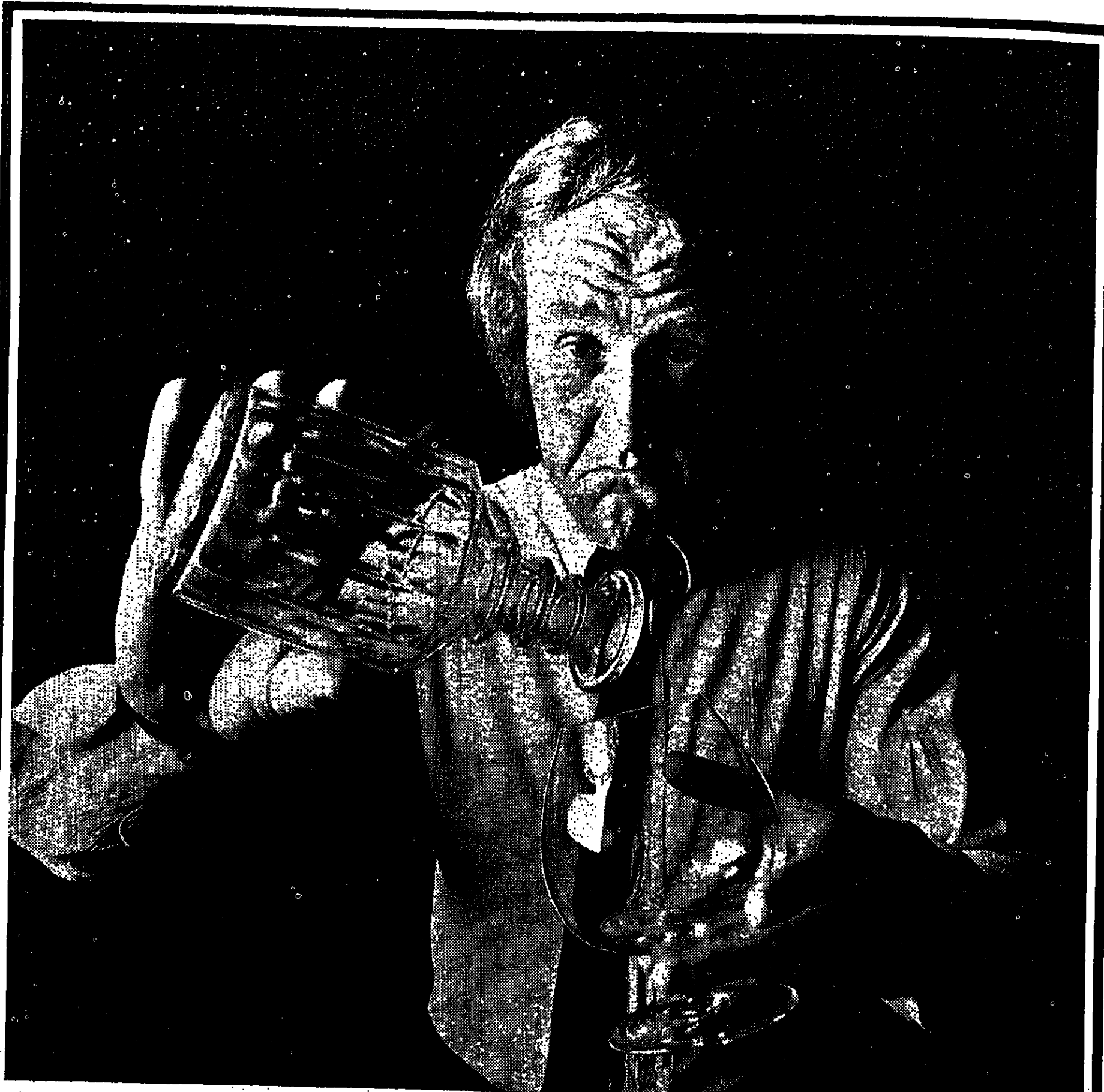
An Israeli abroad



Scare stories are exaggerated

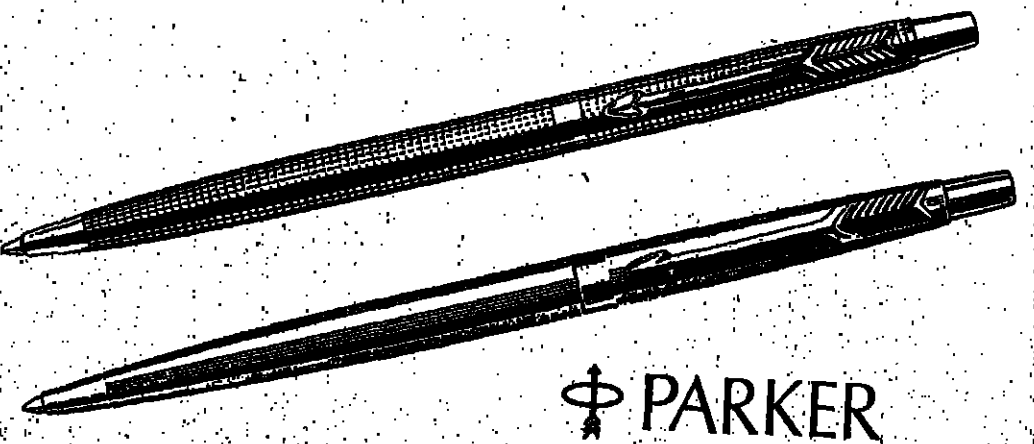
Friends are screened. Meeting places kept confidential. Doors kept locked. The cumulative effect of all this makes for an uncomfortable living, to say the least. In London, as in Rome, gaining admittance to the Embassy is something of a feat. The maxim, it seems, is to "Trust nobody." The Embassy is situated in Palace Green — a private road fringing Kensington Gardens — housing many legations and embassies. Whether the uniformed police stationed in the area have been placed there to protect only the Israelis or all the foreign diplomats one cannot tell, but what is known is that many Arab legations have asked for protection as well. The Arabs themselves admit that they not only live in fear of the terrorists, but of the Israelis job.





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# When NOBLESSE doesn't OBLIGE

THE Knesset has always succeeded in setting up a government and providing a house-room for the opposition. Members of the majority and the minority draw their identical salaries and drink their identical tea. What is missing is a little simple self-respect, if *noblesse oblige* is too much to ask. The kind parents try to instill into boys of five who snatch their baby brother's rattle and go prancing around the house with it. Because otherwise the baby will bang his head on the floor and refuse to eat his supper. We have witnessed several instances of this rattle-snatching, and a new one is being cooked up now. Before the last elections Gahal's Yohanan Bader got together with the Alignment's Israel Kargman and they



Kargman: 'I have heard no opposition'

agreed that not only should the parties receive an election allocation in respect of every member it had in the Knesset — not popular with the public but perhaps better than the uncontrolled spending spree of the 1965 election — but that Gahal should receive the allocation for the members who defected to form the Free Centre. And at the same time the Free Centre would also receive the allocation for the members it had at the time of dissolution of the Knesset, so that the public would be stumping up for 124 members instead of 120.

This was obviously grotesque, improper and positively illegal, except that Messrs. Kargman and Bader presented a Private Member's Bill on the subject, it passed, and the laws of arithmetic were adjusted by a majority vote. Mr. Kargman, chairman of the Finance Committee, cooperated in this financial monstrosity because

otherwise his friend Mr. Bader would not have supported the scheme, which the Alignment was anxious to see introduced. We reject blackmail in foreign affairs or where terrorists are concerned, and thank heaven we have the courage to do so, or we should soon find ourselves squeezed to death. In the organization of Knesset routine the largest of the parties does not seem to have the strength or determination to follow this thorny path. I recall asking Mr. Kargman whether he really thought it justified for Gahal to get the election money for the defectors. He answered that it was just a one-time exception. I told him we had a great pile of letters from readers on this subject at the office, every single one of which was sharply critical to incoherently abusive. He looked around the quiet, well-carpeted Knesset halls and said, "I have heard no opposition." Of course not. All the parties were benefiting, and if one of them was a little more equal than the others there would not be much outcry in the Knesset.

But can the parties afford to alienate their voters? Of course they can when the two main parties cooperate. People have to vote for somebody.

THE Alignment which can force a majority would not and could not do it if disenchanted voters might vote Gahal instead in protest. Once Gahal is in on the racket it becomes safe for both sides. Foreign Minister Eban once said of the U.N., with justified irony and contempt, that if the Arab states cared to put up a resolution that the earth is flat it would be passed; more recently he ventured that if Israel were to put up the Ten Commandments, they would be rejected by the same majority. It is a neat formula, but it would be of more practical value if he would direct his irony against the home institution for once and help tether his own party to the lofty ideals of justice that he seeks to promote in New York.

MR. Nethanel Lorch, the Knesset Clerk, maintains that both systems of allocating seats for the fractional votes are valid, and that both are in use by parliaments in other places using the proportional system. What is involved is not quite simple at first sight, and it becomes more difficult as you go along. When the total number of valid votes cast is known — it should be around a million and a half in 1973 — the figure is divided by 120 to obtain the number of votes needed

for each seat. Whatever this number proves to be, it is clear that each of the dozen parties will have a number of votes over. Since the Second Knesset, the remaining seats have been allocated to the parties having the largest number of votes left over after obtaining the full number of seats to which they were entitled. It so happens the Free Centre, which polled 16,393 votes in 1969, obtained one seat, with around 5,000 votes left over and Ha'Olam Haseh, one seat and 5,400 votes. After a certain amount of haggling, each of those parties received an extra seat, and Poalei Aguda, with just on 25,000 votes, also received two seats. The argument now put forward is that the two smaller parties received their second seats too cheaply, at an average of only 8,000 votes, instead of the 11,300 needed. King Solomon had the wisdom to recognize that some danger of injustice is better than cutting a baby in half, and so the small parties cannot have the extra half-member to which they are entitled.

THE Bader-Ofar coalition says the extra seat should instead go to the larger parties, whose average number of votes per seat would go down so much less. Actually, Gahal had 21.67 per cent of the vote in 1969, which works out almost exactly to 26 members of a 120-member house. It is a mere optical illusion to argue that it is fairer to give them an extra seat than to the party that is entitled, according to the percentage vote, to 1.44 members, because the error per member would be smaller. If you will hold onto your hats for another plunge into figures, we may study those for the Alignment. According to the percentage vote, they were entitled to 55.46 seats, and in fact they received 56. But if they had received 57 seats, or even 58, the average per seat would still have been over 10,000, or more than that of the two small parties now. On the other hand, they would have been 25,000 actual votes

short, whereas the small parties were about 5,000 votes short. And why is it acceptable for the Free Centre to "pay" over 16,000 votes for its single seat instead of 11,300, but wrong for it to pay 5,000 each for two, which is at least nearer the official average figure? (Nobody will accuse me of excessive sympathy for either of these parties. I would weep no bitter tears if both disappeared; what is involved is the credibility of our parliamentary system.)

IT is worth noting that the system now proposed was used in the elections to the First Knesset, but then rejected. Why has it been dug up again? Because of the implacable rage of Gahal (more cor-



Bader: Smaller error per number

rectly its Herut half) against Mr. Shmuel Tamir, who broke away with four members in the Sixth Knesset, after trying to oust Herut's leader, Mr. Menachem Begin, and returned to the Seventh with only two. If the change is made he has little hope of two seats and, who knows, might not stand again. Meanwhile Herut has a new stormy petrel in the shape of Mr. Ezer Weizman, who also

challenges Mr. Begin's leadership. All the parties are having leadership trouble, but it should remain an internal affair. Herut has no right to manoeuvre the Knesset into fighting Mr. Begin's private battles a second time, and the Alignment has no business con- veying in the hope of snatching an extra seat or two from the small parties. If we were to raise the minimum vote for a party's eligibility to two, three or five per cent, from the present one per cent, it would cut out the small parties but be honest. When Messrs. Ofar and Bader get together, they could vote to share out 10 per cent of your salary and mine, and it would be law. They cannot do it, you say? They should not be able to carry out the present piece of finalising either.

MR. Gideon Hausner has agreed to hold in abeyance his law for civil marriage for those excluded at present from rabbinical marriage. In the hope that Chief Rabbi Goren will solve everybody's troubles as he solved those of the Langer brother and sister. The Bill was important as proof that the non-religious half of the community can be pushed too far. Now that it has been shelved, Mr. Shuval (State Party) is bringing it up again, which will be a major embarrassment to its movers in the Independent Liberal Party and its warm supporters in the Mapam section of the Alignment. Mr. Hausner's own Bill was presented last summer by Mr. Uri Avneri (Ha'Olam Haseh), but he is a hopeless outsider, it is easy to vote against him on the grounds that he is just making trouble. Mr. Shuval's worked-over Bill will be more difficult to reject. The question of principle involved is now before the Knesset Committee. A Bill that has been voted down cannot be presented a second time until six months have passed. But if a Bill is presented and then not voted on for any reason, can it be presented by another member? And if it cannot, could this not be turned into a way of keeping bills out indefinitely?

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# THE STRIDENT VOICE OF GADDAFI

Israelis know the Libyan  
strongman best for his  
espousal of  
the terrorist  
cause. In this  
article,  
DANIEL DISHON  
discusses the role  
of Mu'ammur Gaddafi  
in the Arab world.



(Camera Press)

PRESIDENT Mu'ammur Gaddafi of Libya has recently backed an abortive coup against King Hussein in Jordan; he has reportedly been in league with Gen. Sadek, dismissed by Sadat in October from his position as Egyptian War Minister for opposing a return to the pro-Soviet orientation; he has arranged what can only be described as a shotgun marriage (registered, but not consummated) between North and South Yemen; the Libyan radio has been carrying on a vendetta against King Hassan of Morocco for over a year, calling on Moroccans to overthrow his regime; in supposedly pro-Western and secular Tunisia, he has been given a hero's welcome by the crowds (although his bid for union was rejected out of hand by President Habib Bourguiba).

Is the Libyan colonel, then, really on his way to becoming the new leader of the Arab world? Is he trying to live up to the expectations of Nasser who told him, when he first met him in 1969, "You remind me of myself when I was your age"? How great is his actual political strength outside Libya? What are its sources?

Let us first consider briefly Gaddafi's domestic and foreign policies. And we should indeed say Gaddafi's rather than Libya's: certain aspects of Libya's actual policy — e.g. relations with the oil companies and relations with non-Arab states — seem to be the domain of Prime Minister Abdel-Salam Jalloud, who has his own ideas.

### Fundamentalism

GADDAFI'S policies are shaped first and foremost by Islam; more precisely by his own fundamentalist, puritan and somewhat atavistic brand of Islamic revivalism.

There is no room for non-Muslims in Libya; following the liquidation of the British and U.S. bases, Italians and Jews were expelled. No signs in Latin characters may be displayed, a non-Arabic letter being considered offensive to Moslem eyes. Alcoholic beverages are banned, and the law is enforced more strictly even than in Saudi Arabia.

While in most other Arab countries the trend is to circumscribe religious law and widen the scope of secular law, the opposite course is being followed in Libya. The aims prescribed by the Koran (*sakal*), which everywhere else have become a matter of personal orthodoxy and devotion on the part of the individual believer, have in Libya been made part of the state's taxation system. The traditional punishment of cutting off one hand for theft and a hand and a leg for robbery with violence, which has been falling into desuetude in

Saudi Arabia, has recently been introduced for the first time in Libya (the punishment to be carried out in hospital by modern surgical methods).

Traditional morals are upheld by the state — to the extent that the import of magazines is banned if they include pictures of women — not nude pictures, but ordinary ones showing a woman's face.

Religious tradition and political expediency combine in Gaddafi's attitude to any kind of political association. The very notion of a political party is anathema to him and in preventing the establishment of any kind of party, he has brought into play his negative theological overtones of the word *kitab*. Used for "party" in modern Arabic, this, in early Islamic times, meant schismatic sectarianism.

### Parties outlawed

A law issued in July 1971 says: "Party political activities are an act of treason." A party is defined as "every group, organization or formation, whatever its form and whatever its number of members, which is based on a political ideology which runs counter to the principles of the September 1 revolution." (This was the 1969 revolution which brought Gaddafi to power.) The law goes on to say:

"Everyone who advocates the establishment (of a party) or organizes, manages or finances it or arranges a place for it to meet... for establishing a forbidden group... will be subject to the death penalty." However, "anyone who hastens to inform the... authorities of the crime before it is discovered will be exempt from penalty."

The "principles of the September 1 revolution" have never been laid down systematically. They have to be pieced together from Gaddafi's often rambling speeches. The theme of Islam runs through them all. Addressing the newly formed Supreme National Guidance Council last November, he said:

"While we raise the banner of Islam, we must first make the country follow the correct path. We must create a Moslem society like the original Moslem society." In a speech last October: "The Libyan people will carry the flag of Islam and of the application of Islamic law." In the guidelines for the Libyan Arab Socialist Union (to the establishment of which he agreed reluctantly, as a step towards union with Egypt):

"The Arab nation derives its main strength from... the principles of its religion and the revolutionary experience of the July 23 (1952) revolution in Egypt and the September 1 revolution in Libya."

IN foreign policy, Gaddafi has revived the traditional early Islamic view of the world as divided into two permanently hostile camps: the Moslem believers (*dar al-Islam* — the house of Islam) and the infidels (*dar al-harb* — the house of war). The cause of Moslems everywhere has to be championed, while those who are harming, or have harmed, Moslems must be opposed — political considerations notwithstanding. Thus Gaddafi berates the Philippine government for "persecuting" its Moslem minority; complains to Bulgaria, because Moslems there are being exposed to atheist indoctrination; sides with Pakistan against India over Bangladesh, at the same time lashing out at the U.S.S.R. for providing Indian "heathens" with weapons to kill Pakistani Moslems; helps Irish terrorists because "Britain was primarily responsible for the presence of Israel on the territory of Palestine (speech last October); extorts financial and military aid to Uganda's Idi Amin because he is a Moslem, and because he is hostile to Tanzania, which back in 1964 "staged a massacre in which they slaughtered over 20,000 Moslems in Zanzibar... Thousands of Moslem women were forced to marry Christian men" (same speech); and helps stir up a Moslem rebellion against the regime in neighbouring Chad.

Britain and the U.S. are always in the hostile camp. "The sacred message of all faithful Moslems and patriotic Arabs today is to fight Britain and the U.S." (speech on the anniversary of the British and U.S. evacuation).

But the U.S.S.R. fares no better. "Friendship with Russia has been exaggerated and has been turned into military treaties fettering the Arab area and causing the loss of independence once again. What is the difference between the Baghdad Pact (of 1955) and the present Baghdad-Moscow alliance? There is no difference at all. All justifications are false and are rejected by the masses" (October speech). The listener is expected to take the hint and apply the same argument to the Cairo-Moscow alliance as well.

### Moslem unity

The division of the world in two camps makes unity within the Moslem-Arab camp all the more imperative. There is no Arab leader left who still talks in such ingenuous terms of Arab unity as Gaddafi does. The present federation of Egypt, Syria and Libya is "the nucleus of the greater Arab unity." The 1973 is "the way to strength, dignity and liberation. Arab unity will resurrect this nation which imperialism wants to hu-

millate... We must fight desperately for unity... even if we have to write the document of unity with our blood."

The Presidents of Egypt and Syria apart, Gaddafi has no great faith in Arab leaders.

He told one interviewer: "When I look at the leaders of the Arab states, I come to believe that Allah has sent most of them to chastise us."

In his speech in October, he said of the rulers outside the tripartite federation: "The contemporary Arab regimes cannot rise to the level of Arab unity... it is very difficult for an Arab ruler to abandon power."

His greatest disappointment has been Sudan's Numeiri, one of the original partners in the federation scheme, who then turned against it. When Numeiri prevented the overflight of Libyan planes carrying troops to Uganda, Gaddafi sent him a cable with the simple text: "May God punish you!"

It is legitimate to plot against King Hussein, to call for revolt against King Hassan, to conspire to try and depose North and South Yemen, to banish Numeiri because — to quote Gaddafi just once more:

"When we (read: When I) speak, we do not do so as a Libyan people of 1,500,000 people. We express the Arab nation's will. Since we are in the heart of the Arab nation and a liberating revolution has taken place in our country, we must play this role as an expression of the Arab will."

### Merger bid

HERE we have the key to Gaddafi's personal motivation in proposing, last August, the "complete merger" with Egypt, to take place in September 1973. He is aware that Libya is too narrow a base from which to project his ideas into the Arab world at large. Libya's population is too small and too backward, her position too marginal, for Tripoli to replace Cairo as the focus of the Arab world. That is why Gaddafi (though apparently not Prime Minister Jalloud) is willing to part with a considerable portion of Libya's wealth in order to buy for himself a place at the top in the Egyptian establishment. The "complete merger" is to propel him into a position from which he expects to be able to use Egypt as a power base to promote his policies, exploiting Egypt's demographic preponderance and military strength and her position — so forcefully asserted by Nasser — as the natural fulcrum of the Arab world. For this objective he is ready to offer Egypt a share (not so far specified) in Libya's huge oil revenues, an outlet for the professionals and white-collar workers unemployed or unemployable in Egypt and, possibly, areas for

the settlement of some of Egypt's surplus fellahs.

In offering these baits in exchange for a position of influence with the Egyptian leadership, he expects to capitalize on the latent "Gadafism" of Egypt's silent majority, and, eventually, of other Arab countries as well.

There can be no doubt that Gaddafi's basic outlook is indeed shared by two segments of the Egyptian population who between them form a vast majority: those suffering from post-humous disillusionment with Nasser and all his works, who view Sadat's regime as indecisive and ineffectual and long for a firm lead and a clear orientation; and those further down the social scale who are alienated from the entire bureaucratic Egyptian regime because it models itself on Western patterns of administration (regardless of its measure of success).

### Support in Egypt

With the latter in particular, Gaddafi's Islamic, traditionalist attitude strikes a chord. Egyptian right-wing students, for instance, have protested against "frivolous programmes" on TV; members of the People's Assembly have demanded legislation similar to the Libyan decrees mentioned above.

Both groups largely share his anti-Russian stance as well as his generally xenophobic attitude. His simple world view, rendered in stark colours, carries conviction with them. His attitude towards Israel — typified by utterances such as: "Is Jarring to remove Israel from Palestine?" (speech last February), or: "Fedayeen action must be of the type carried out by the Japanese Red Army" (October speech).

He has none of the reservations these Egyptians deplore in Sadat's "no war — no peace" policy. It is not that Gaddafi personally is regarded as the future leader of the Arabs. He is too erratic, too impulsive, too lacking in finesse, and the neurotic streak in his mental make-up is probably too noticeable for that. But his voice — backed by his money — has given expression to powerful undercurrents in Egyptian society and among Arabs elsewhere. The greater the weakness shown by the Egyptian regime, the more popular Gaddafi's ideas are going to become. But by the same token the less enthusiastic would be Sadat — or any successor — to implement the "complete merger" and to let into the Egyptian establishment a figure like him to find wider mass support than the Egyptian leadership itself.

Daniel Dishon is a Senior Research Associate at the Shiloah Centre for Middle Eastern and African Studies and editor of the "Middle East Record."



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**Peron's return means as little for Argentinian Jewry as it does for Argentina itself, writes Benno Weiser-Varon, for many years a journalist in Latin America and former Israel Ambassador to the Dominican Republic and Paraguay.**

JUAN Domingo Peron is now on his way back to Spain after having been in Argentina for exactly four weeks. It is expected, however, that he will return again to his native land in time for the presidential elections in March. Although he has declared that he would not run for office, he is widely expected to boost a candidate of his own for the presidency. If he decides at that time to stay, and not to go back again to his Spanish exile, what would his return bode for Argentina's Jews?

Before answering this, let us first examine what his ten years' rule meant for Argentina's Jews. It may be more difficult to get an objective answer from an Argentinian Jew who was, depending on his individual ideology, either pro-Peron or anti-Peron, than from a dispassionate outside observer. As Argentinians, a majority of them may have loathed Peron: as Jews, "they never had it so good."

It must be emphasized from the outset that it is a mistake to pin European labels on Latin-American figures. To be a dictator, one does not have to be a fascist; to have a fascist ideology does not necessarily make one an anti-Semite. The *caudillo*, or strong man, is a Latin-American institution, whose methods have frequently proved more workable in that part of the world than democracy.

When in 1945 I interviewed the then Vice-President, Juan Peron and got his first statement on Jews, I asked him how his highly laudatory words could be reconciled with the slogan which was to be seen painted on Buenos Aires walls: "Long, live Peron! Death to the Jews!"

"Bah!" he replied. "That's the work of those crackpots of the *Alianza Libertadora Nacionalista*. Don't worry, I'll take care of them once I'm President."

And he did. Later on, the secretary-general of the *Alianza*, Guillermo Patricio Kelly, came to see me in New York to tell me that his movement had forsaken anti-Semitism. He tried to give me an ideological explanation, but the truth was that Peron had no interest in anti-Jewish agitation. (Kelly's conversion lasted; his movement, after Peron's downfall, reverted to its traditional attitude).

**Dictators and democrats**

Let us not try to delve too deeply into what made Peron court the Jews (without getting more than a small fraction of their votes). Even if one is not anti-Semitic in fact, anti-Semitism is often a device for distracting the people from their real problems. Peron had no need of it. He basked in the affection of what, in retrospect, has proved to be the majority of Argentinians. And Latin-American strong-men who once admired strong-man Hitler may have come to share two superstitions: that Hitler's road might have had a different end had he left the Jews alone; and — a relic of Nazi literature — that Jews dominated the United States, which made it advisable to treat one's own Jews well. Be that as it may, it is true that in the middle of this century, Jews lived in fear of a pogrom in that showcase of democracy, Costa Rica, and a Jew could not get even a transit visa through Venezuela during the first administration of Romulo Betancourt, a champion of democracy. On the other hand, in more than 30 years of association with Latin-America, I can remember no Jewish troubles under a dictator.

That is not to forget that Jews were thrown out of university faculties in Peron's Argentina. But they were expelled, not as Jews but, along with non-Jews, as opponents of the regime. Other Jews, less qualified perhaps, received professorships, diplomatic posts, and important public jobs. Argentina, with its half a million Jews, has a certain endemic anti-Semitism comparable to that of the average European country. There were violent anti-Semitic acts before Peron and after Peron; there were only ten years without any open manifestations of anti-Semitism — the Peron decade.

At the United Nations, Argentinian foreign policy under Peron maintained its traditional stand of aloofness; but relations between Argentina and Israel were cordial. At the Jewish banquets at which he sometimes appeared, Peron would refer to the Israel Ambassador as "your Ambassador." Nobody faints, as they might have done in the United States. Peron was not speaking ironically; he took it for granted that Jews considered Israel a second homeland — a "mother-fatherland," as most Latin-Americans call Spain.

Despite all this, Peron's downfall caused few Jewish tears. As liberals, they disliked his regime. As businessmen, they resented his economic measures, which had started the inflationary spiral which no subsequent government has been able to control. Since the beginning of the Peron era, the Argentinian peso has plummeted to 1/300 of its value.



Juan Domingo Peron, with his third wife Isabel at his side, waves to crowd outside his Buenos Aires residence last month. (Camera Press)

**PERON AND THE JEWS**

Who cares that Peron sailed away millions abroad?" A Buenos Aires taxi-driver said to me not long ago. "All governments steal, he would have been a fool not to. But at least he cared for us. He didn't think only of his foreign bank accounts; he did things for the working class. The others — all of them — think of nothing but filling their pockets."

The visitors to Argentina simply cannot understand the malaise which has bedeviled it for so long. They see here a country of two million square kilometres, whose population is in no danger of exploding — Argentina will one day be overtaken by Colombia as the country with the second largest population in South America; which is rich in natural resources — fertile soil, minerals, oil; where everything grows — excellent fruit, vegetables, wheat and all other cereals, whose pampas could support millions of head of cattle; whose mountain scenery is not inferior to Switzerland's; whose capital is one of the world's great metropolises, with an artistic life that bears comparison with that of New York (until recently Buenos Aires could boast more than the average of museums with their Indian or Mexican, but has an almost all-white, all European population. How did such a country get into the unhappy condi-

tion from which a succession of governments, democratic and military, has been unable to extricate it? How is it that with meat at a premium all over the world, Argentinians, for whom beef is almost a religion, now have to suffer two meatless weeks each month so that there is at least some for export?

It all started with Peron's drive for industrialization. With Europe and the U.S. limiting their exports in order to make up for the World War shortages in their home markets, and with Germany and Japan beginning to clear the war's shambles, Peron conceived the idea that Argentina could become an industrial power with a natural market — Latin-America — on her doorstep. Many a young peasant left for the city to swell the ranks of Peronist labour unions. But the inflation was short-lived. The traditional sources of Argentina's wealth, her fields and pampas, once the bakery and butcher's shop of Europe, were depleted of manpower. Argentina today has a respectable industry which supplies the home market; but it cannot export. And the country-to-city migration cannot be put into reverse.

**Good for tourists**

The tourist may not notice anything of all this. He will see that his dollar goes further than in most other places because compared to its purchasing power, the ever-falling peso is chronically undervalued. He will see well-dressed people and elegant women because although the country is near bankruptcy, the citizens are not. Somehow one learns to exist

with inflation. As long as one doesn't try to convert one's property into dollars, one's house is still the same house and one's business, the same business. It is the flagrant disproportion between what 1,500 pesos can buy and the fact that 1,500 pesos is the price one has to pay for a black market or free market dollar, that makes one a pauper.

This may explain, why, in spite of the chaotic outlook, the Argentinian Jew, whether middle class or wealthy, does not respond as one would expect to the call for aliyah. As long as he counts his belongings in pesos, he is still in the same class as before. If he has to convert whatever he owns into foreign currency, he is suddenly declass. It is unrealistic to expect that a person who may get between \$3,500 and \$10,000 for his house in Buenos Aires, should or could buy a four-room flat in Jerusalem for IL210,000 even with the incentives the Absorption Ministry may give.

Just as Argentinian Jews could come to Israel, half of Argentina's population could return to Italy where they came from; but there is no migration to Italy any more than there is a sizeable aliyah. It is understandable that people become philosophical and say: what happens to all Argentinians will happen to me too.

There is, by the way, no danger of a Communist takeover. If the Allende regime was good for anything, it was that it convinced its neighbours that Communism is not the answer to Latin America's problems. One thing which Latin American extreme leftists tend to overlook is that Communism demands discipline and hard work. Neither of these is a key part of the Latin make-up.

It is a toothless Peron who tried to come home, and it would have been downright stupid of him to take the reins of a government stuck in the mud. His return could charitably have been considered an unselfish act of patriotism designed to inject some hope into a situation which seems hopeless. For Argentina is almost a classic case of a highly civilized country, which has somehow ground to a halt.

To come back to the question I posed at the beginning: Peron's return means as little for Argentinian Jewry as it means for Argentina herself. In his exile, Peron has lately made both pro-Jewish and anti-Jewish statements, depending on who interviewed him. The people who were camping round the mansion which he received as a welcome gift from his supporters were wasting their time. Against all appearances, Argentina's problem is not political, but economic. And as far as economics are concerned, Peron's only contribution could be disaster.

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# What makes an Arab spy?



Daoud Turki's bookshop in Haifa, and photo of the 45-year-old Turki.



"YOU'LL hear of Daoud Turki yet," the taxi driver said prophetically to a Kol Israel reporter and his technician last August, when he drove them back to the studio after an interview with the bookseller at his shop in the Wadi Nisana quarter of Haifa. The interview took place following the military government decision to allow political weeklies and monthlies from the Arab countries to be sold freely on the West Bank and in Israel. It was a logical extension of Moshe Dayan's open bridges policy from summer visitors to printed matter. The publications now bring to readers west of the Jordan the political views current east of the river, which they could until then only listen to over the free waves from Arab radio stations.

The widest choice of Arab publications in Haifa was, and is, to be found in Daoud Turki's popular bookshop, run by the owner's intelligent daughter, which left him free to sip coffee with his friends whenever he wanted, at their homes or in coffee house.

"To let the publications come in was a sensible decision... It allows Arabs in Israel to learn at first hand what's going on in the Arab countries," Turki said over the air.

Most Arab dignitaries declined to be interviewed by Israel Broadcasting. That an acknowledgment that the Zionist rulers had done something right should be made on the air by a man known for his extreme anti-Israeli views must have come as a surprise to many who knew him.

## Politics and profit

Turki explained that "I have come to realize that politics is not a profitable business." His manner of speech suggested that he, a man until then passionately preoccupied with political issues and openly expressing views more leftist than those of the Rakkah Communists and Matzpen, had become disillusioned and had now turned his mind to his private affairs.

Taxi drivers around the world are observant judges of human nature. Asked this week what had made him sceptical of Turki's newly professed indifference to politics, the Haifa driver said he had been struck by the fact that "in the past you could talk with Turki about any subject under the sun... then he changed and became shut up inside himself... once he was impulsive and open, and suddenly he tried to behave as if he was different."

DAOUD Sam'an Turki, of medium height and no longer slim, is 45. His coal-black hair is beginning to go grey. He was born of Christian parents in M'rar, a largely Druse village in Lower Galilee. The Christians account for less than a third of the population of over 6,000. The father and sons were all farmers — with the one exception of Daoud, who, at the age of 17, joined the Communist Party. He hosted the sales of the weekly "El Itihad" so much, and attended Party conferences with such zeal, that he was made secretary. That to this day Rakkah is strongly represented on the local council of a village whose Druse majority is averse to Communism, is proof of young Turki's dedicated work.

As he grew in years and self-assurance, he began to quarrel with Party leadership. The split in 1965 into Rakkah, headed by Wilner and Toubi, and Maki, led by a late Moshe Shah and Mikunis,

made him turn his back on both. He later explained to a friend that he was disillusioned with the Party leadership because of the gap between their professed socialist ideology and their very unrevolutionary style and standard of life. His criticism, publicly expressed, so angered the Rakkah leaders that they stopped supplying "El Itihad" to his bookshop, though he was then the weekly's main distributor. Only after Turki repented and explained away the slight as a misquotation of his words did they resume the supply.

"China will determine the future of the world," he once said to a customer. He freely propagated his views to whoever cared to listen. They were close to those of the left wing of El Ard, the anti-Israel and extreme leftist organization which was later outlawed. Among his close acquaintances in Haifa were Habib Kahawa, a pro-Nasserite, and his wife Nafsa, both passionate haters of Israel. The couple were sentenced to short periods of imprisonment for espionage in 1967, and left the country on their release. They settled in Damascus, and from there resumed contact, via other countries, with Turki. Their political views were similar enough, their mutual trust sufficient, to warrant such a resumption of relations.

Whether and how they flowered into a spy and sabotage ring, as the police allege, remains to be heard in court. But enough facts have leaked into the press to explain why the spy ring — assuming there was one — failed so dismally. Turki, who appears to have been a prominent, if not the leading, figure, has had no formal education and no espionage training or experience worth speaking of. He tried to change his image (unsuccessfully, as the taxi driver suggests), and cut off his former open contacts with the Communists and other leftists and criticized them in public.

When his friend and colleague, publisher Razi Sa'adi of Acre, was sentenced to 14 years' imprisonment in 1971 for pro-Syrian espionage, Turki commented: "Sa'adi was crazy... what was he looking to betray the country? Little did he know at that time he himself was already under observation by the security authorities."

## Amateurish spying

Police sources suggest that Turki's spying was amateurish and that one of his earliest critics was Ehud Adiv, who is said to have defied his authority until ordered by the Syrians to accept it. The police also hint that Turki has been among the most cooperative of the suspects and told them more than he was asked to. If this is true, psychologists will note it as a symptom of the complexity of his motivations.

SINCE the Six Day War, 320 Israeli Arabs have been tried, convicted and sentenced for espionage and acts of sabotage. For a total Arab (excluding 35,000 Druse) population of 440,000, 70,000 of them in East Jerusalem, is 320 a high figure? With due respect to the efficiency of our security authorities, it must be assumed that not all spies, saboteurs and their helpers have been caught. But whether under one per thousand of the population is a large proportion or not is not a question of figures but of results. As the history of years, from Joshua's siege of Jericho down to the World War Two, has shown, a competent spy or saboteur with a

good organization to assist him can work wonders of destruction. It is a matter of record that in the 25 years of our statehood, the educational level of Israel Arabs convicted of espionage has risen steadily, and since 1967 the number of lawyers, teachers and university students among them has increased. They were motivated by political convictions. They have neither been lured into danger by the hope of financial gain, nor pushed into it by economic stress. Many of them have been well off. Like Razi Sa'adi. Some of the rank and file members are still the simple villagers who have had no more than elementary schooling.

Israel, anxious and proud to give its minorities a good education, is turning out more Arab high school and university graduates every year. The number of university students this year is 1,060, about 10 per cent more than last year. They have a problem finding congenial jobs later on, because of their predilection for the humanities rather than the sciences and engineering, and this embitters many of them.

But studying Arab history and literature at high school and university level, as many do, can only sharpen their consciousness of, and pain at, the contrast between the Arab grandeur of the past and the humiliation of today. And that sense of humiliation is by no means peculiar to Arabs in Israel.

A broad jagged ribbon of Moslem nations stretches from Indonesia to Morocco. What is common to their people, nearly 500 million in number, is that they all live in developing countries with low — some, very low — per capita incomes. (By a freak of nature, the small populations of the oil-rich sheikhdoms on the Persian Gulf have average incomes higher even than that of the U.S., but relatively little of this fabulous wealth filters down to the average life, as opposed to statistical, citizen.)

Radio, TV and films bring to the eyes and ears of people in the developing countries accounts and pictures of Western standards of living which stir up what Adlai Stevenson called a "revolution of rising expectations" and, if fulfillment seems too far off, discontent with their own condition. Israel has proudly set up in the Middle Eastern Arab street a show window of progress but its main effect has been to sharpen the Arab's awareness of the continuing technological gap between himself and the Jew.

It must be painful to a young Arab intellectual to discover that of all the Arabs in the Middle East (or Moslems anywhere) those of Israel enjoy the longest life span, the lowest infant mortality rate, the best health services, the highest per capita earnings (excluding those of the oil principalities mentioned above), and the quickest rise in standards of living. What can his reactions be to seeing Israel part of the so-called world of progress, his compatriots in the

neighbouring states governed by unstable regimes, some posing as revolutionary and all perpetuating social stagnation? Against whom will his indignation and aggression turn?

The experience of repeated military defeat has compounded the resentment and frustration due to technological backwardness with a sense of national humiliation. It may sound paradoxical that in the very village in which Turki was born, M'rar, the Ministry of Education is now building a 12-room high school, complete with air raid shelter, at a cost of IL400,000, two-thirds from Government funds.

It is difficult for the Westerner to comprehend the emotions of men

and women in the Orient, or in any other developing part of the world, even if he speaks the same language. The same words have a different ring, call up different associations, refer to different experiences. Israel is more than a next-door neighbour to this rift that divides the world. It runs through its own house and has to be lived with. This will make it more difficult to bring about peace, because it will not be a peace Turki is seeking under one or a thousand of the country's Arabs go to the extreme of trying to help the enemy liquidate a state whose very existence affronts their self-esteem. The wonder perhaps is that the number is not higher.



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Hugo Schwartz and his brother have channelled their engineering skills into two thriving plants in Israel, with time to dabble in international shipping and finance. Hugo also has time for some of the finer things in life, learns PHILIP GILLON as he investigates how to become a millionaire in Israel, without winning the big lottery prize.

HUGO Schwartz appealed to me immensely from the moment he looked contemptuously around the Metals Week Press Room in which a score of the world's industrialists had been content to be interviewed, and declared, "This is no place to talk. Let's go into the bar." The man I interviewed with commended the economy with alcohol about the economy with alcohol Tel Aviv Kremlin, and he explained that he only indulged for medicinal reasons.

What is more, when we got to the bar, Hugo managed with executive authority to interrupt the barman's autobiography, which he was relating to a friend, and get him to take some slight interest in our needs. Then came the point at which my interviewee earned my undying admiration: ordering his Scotch on the rocks, he said fiercely, "And make sure it's Chivas Regal!" It has taken so long for me to realize that Scotch is the prince of drinks that few of them appreciate that there are crown prices in royalty. When I commented on his perception, he answered "Oh, I appreciate a good drink all right."

### Cooking hobby

Stopping reflectively, he went on: "As a matter of fact, I'm not a cook and a sabbate. I love good food and drink, just as I enjoy business and fighting and everything in life. One of my hobbies is cooking. I'm very proud of being the only non-professional member of the Israeli branch of the Chaine des Rotisseurs (Guild of Roasting Spit Roasters).

"When I go into a restaurant, I often go straight into the kitchen, and the chef allows me to cook there. If you know some of the chef's 'know' — (alas, I don't) — you'll agree that this is a privilege. I cook Scotch American style, French style,

Italian style, and I make up a drinary required to make it. We fit the machinery to the purpose by automation or computerizing. We also make precision castings in every type of exotic and rare exotic metal you can imagine. We use a ceramic mould for casting, a process evolved by Avnet Shaw of America. Since we developed this still further, we function both as a licensee and as a licensor, by arrangement with the American company."

### Non-stick pots

"We're now developing a new process of low-pressure casting of aluminium products. This is because we were so specialized that we had to look for specific customers for our ideas and products; we needed a bread-and-butter line. So we've started to manufacture high-quality pots and pans — aluminium lined with teflon, you know, non-stick cooking ware. So far we've manufacturing only for export, but we should come on to the local market by next September or October."

But the most exciting operation of the Schwartz brothers is undoubtedly what is known as a "turn-key job" — setting up a complete factory for a foreign country. They have just completed one such operation for Rumania, involving \$2.5m. and have won \$4.5m. a tender to set up a brake-lining factory in Yugoslavia.

"It's like making a tailor-made suit instead of one off the peg," he explains. "They tell us what they want, down to the last detail, and we do everything necessary to set up the factory, from erecting the building to installing the equipment. When we've finished, we hand over the key, and they walk in and live happily ever after. That's why it's called a turn-key operation."

"We help to design the spare part and then build the ma-

Millionaire on the move



Hugo Schwartz as a cook, upper left ("You'll find some of my creations in famous restaurants in Paris, New York"); checking a casting with foreman in factory (above); and lounging in his art-filled living room with members of his family (left). (Susskind photos)

Italian style, and I make up a drinary required to make it. We fit the machinery to the purpose by automation or computerizing. We also make precision castings in every type of exotic and rare exotic metal you can imagine. We use a ceramic mould for casting, a process evolved by Avnet Shaw of America. Since we developed this still further, we function both as a licensee and as a licensor, by arrangement with the American company."

"After taking time off to lure the barman back to give us a refill, he goes on:

### Big investment

"We've invested \$1,750,000 in Israel, and I value our investment today at eight or nine times that. But if it had not been for Sapir's policy, it would have been worth four or five times that again — and you can quote me. The trouble is that if I was Koor or could call myself Aluf (Res.), somebody or other, Sapir would give me quite different treatment. The Government controls all credits, including money to the bank, and so it's in a position to dominate industry. I must dance to the piper's tune. Whatever we managed was because of the help of men like Yoska Rom, of the Ministry of Commerce.

### Bureaucratic problems

"There is no uniform approach to industrial problems: the laws are applied differently according to who asks for help. Perhaps I'm being ungrateful, maybe I would have achieved nothing if I hadn't had to fight the Ministry of Finance all the way. I enjoy a fight and a challenge. In fact, I think I have the most important of all natural resources for an Israeli industrialist — I don't take no for an answer. I get very excited when I'm told something can't be done."

BOREN in Chile, Hugo, now 47 years old, studied engineering at the California Institute of Technology; his brother, Edward at the University of Southern California. (Continued on page 18)





At his art gallery in Tel Aviv.

(Continued from page 11)

California. Hugo came from Chile in 1948 to fight in Mahal against the Arabs, and has remained ever since to quarrel with successive Ministers of Finance. His brother came in 1949, and they both started working in Tel Aviv, the military industries corporation.

"We worked with Slavin, who was general manager. He was asked to resign in 1950, and we quit with him. So we opened an office as consulting engineers, and in the first year, we made IL174,000 after taxes — and in those days a lira was a pound. Then we got in some foreign investors from South America and Germany, and formed Israel Brake Lining Company."

In 1956 they bought out the foreign investors. Then they spread abroad into shipping and finance, and registered a parent company in Liberia.

"It now works out that I'm abroad about half the year, while Edward stays here most of the time. Of necessity, he's inherited the technical end, while I do the finance. We complement each other like a hand and a glove. We share everything, although we have no written contract; everything we've got belongs to us jointly. I don't think I own anything personally except maybe my clothes. We don't keep accounts between us either. We don't know, and don't care, what the other spends."

**Art gallery**

Hugo's great hobby, apart from cooking, is art. For years he used his 120 sq.m. living room as an art gallery to promote young Israeli painters.

"I'd take all our own pictures off the wall, and put up the youngsters'; then I'd invite 400 to 500 friends to come to cocktails. I'd sell them paintings while serving them drinks and canapés. It's a good system."

Two months ago, when Avraham Darom, who had served as Israel's ambassador to Mexico and other South American countries, retired, he and the Schwartz brothers decided to open an art gallery in Tel Aviv, which he would run. So they opened Renee Darom which, Hugo claims, is better than, and different from, any art gallery in the world. "We sold over a hundred thousand pounds worth of paintings in two months — and we're only beginning."

HUGO holds strong views about Israel keeping the West Bank, although he is quite prepared to give back Sinai.

"I went to Ahdod recently to hear a debate between Lyova Eliav and Avraham Yoffe. Lyova wants to exchange the West Bank for peace; Avraham says there won't be peace in any case, so why give it back? I thought to myself: what the hell is going on here? They are both saying the same thing; they are only arguing about the price. But

**Millionaire on the move**

what right have they, what right has anyone, to talk of our giving up Hebron, Bethlehem, Jericho? What are we doing here, if it isn't because of these places? There's not a word in the Bible about Tel Aviv, Ramat Gan, Haifa — they aren't what it's all about. If we are not entitled to Hebron, we're not entitled to anything.

"Lyova and Avraham reminded me of the story of Bernard Shaw saying to Lady Beaverbrook, 'Will you sleep with me for a million pounds?' When she fussed over it, saying a million pounds was a lot of money, he asked her if she would sleep with him for a pound. 'What do you take me for?' she wanted to know. He answered, 'Oh, we've settled that, we're only haggling about the price.'

"Ours is a very privileged generation. If ever any generation

since the Exodus made a direct connection with God, ours has. Sometimes I think that one of the proofs that God loves us is that he gave us the Arabs as enemies. Just think what would happen to us if ever the Arabs were smitten by commensurate, and said, as any rational people would have said long ago, 'O.K., let's sit down and make peace, let's talk it over.' Within months we'd be at each other's throats — Mapai, Gahal, the Orthodox, the non-religious, the lot."

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I DREW him back to his dissatisfaction with the Ministry of Finance. How would he change things?

"A private industrialist here is treated by the Ministry of Finance like a prisoner let out on probation. If he behaves him-



In his period-furnished office.

self — and there's a probation officer watching him all the time — he's allowed to carry on living. If he steps out of line, he's had it."

So what would he suggest? "There should be one contact

man with power to make decisions. Tell us exactly what we're allowed to do and what's forbidden. Basically, our problem is that we have to import all our raw materials, we have to make up by our own efforts for what we lack. So our effort is our most valuable commodity, yet we're dissipating it in nonsense.

"I want to use my effort constructively, not waste it running to keep up with myself because I'm tied up in red tape. I don't want to deal with committees any more, I want one man whom I can tell what I want, and who can give me a quick answer, yes or no. Then I'd go on. Give me a man with power to decide, and I'll raise my exports from \$2m. to \$10m."

What advice would he give a journalist anxious to start on the track of his first million? To what does he attribute his success? Should I drink only Chivas Regal? Or is engineering genius essential, and so a journalist has no hope?

"You don't need genius, you've got to be ready to fight like hell. And you have to enjoy it."

**CARMEL COCKTAILS FOR WINTER PARTIES**



**CONTESSA PUNCH (for 20 people)**  
1 bottle Avdat White Wine, 1/2 kg. sugar, skin of one lemon, 2 cloves, 1/4 bottles 777 Brandy.  
Mix and heat all ingredients except the brandy, until a froth is produced. Put into a large container, pour in the brandy; light and allow to burn for 10 seconds only. Serve in champagne glasses with a slice of lemon.

**HOT WINE (for 12 people)**  
6/8 glasses Zichron 22 wine, 1/4 glasses water, 1 clove, 1 teaspoon ground cinnamon, 1/2 teaspoon grated nutmeg, 1/2 lemon, 2 bottles grape-juice, 1 glass lemon juice, sliced rind of 1 lemon, muscatel raisins.  
Dissolve the sugar in the water by boiling, and continue until the sugar starts to caramelize. Remove from the heat, and add the rest of the ingredients. Serve warm or cold.

**GRAPE PUNCH (for 10 people)**  
1 small glass Lord of Carmel Brandy, 1/4 bottle Zichron 22, 1/4 kg. sugar, 4 glasses cold water, 4 cloves, pinch ground cinnamon, 2 bottles grape-juice, 1 glass lemon juice, sliced rind of 1 lemon, muscatel raisins.  
Dissolve the sugar in the water by boiling, and continue until the sugar starts to caramelize. Remove from the heat, and add the rest of the ingredients. Serve warm or cold.

**NEGUS (for 10 people)**  
1 bottle Carmel Fartum wine, 1 dessert-spoon sugar, grated rind of 1 lemon, juice of two lemons, cinnamon stick, cloves, boiling water (same quantity as wine).  
Heat wine and add flavorings. Leave to stand for 10 minutes. Add the boiling water before serving.

**SAN MARTIN (for 12 people)**  
1/2 bottle Carmel Red Vermouth, 1/4 bottle Carmel Dry Vermouth, 1/4 glass Avdat White Wine, 1/4 glass Carmel Dry Gin, 21 large green olives (not the very strong type).  
Mix all ingredients and add ice. Serve with an olive in low glasses, the rim of which should be coated with sugar.

**SANGRIA-BARRERA (for 12 people)**  
Crushed ice, 1/2 glass Romanoff Vodka, Juice of one orange, 1/2 glass Carmel Cherry Brandy, 1/2 glass sugar, sliced banana.  
Mix well, add banana, let stand 5 minutes. Serve with a cherry in a tall glass, the rim of which has been coated with sugar.

**TEA PUNCH (for 10 people)**  
1 bottle Carmel Adam Ale, 1 bottle strong tea, 1 glass Savy Brandy, sugar to taste, juice of 1 lemon, grated rind of 1 lemon, 2 teaspoons ground cinnamon, 1 teaspoon grated nutmeg, 3 bay leaves.  
Boil the tea, add the flavorings and the sugar, and remove from the heat. Add the wine and brandy and serve in a tea glass.

**EGG NOG (for 12 people)**  
12 egg whites, 12 teaspoons sugar, 1/4 bottles Atik White Wine, few drops cooking rum, grated skin of half a lemon. Bring the wine to the boil. Whip the egg whites until they are stiff and add to the wine. Put in the sugar and flavorings (grated nutmeg and cinnamon may be added). Stir slowly but thoroughly and serve hot.

**HOT SANGRIA (for 12 people)**  
1/2 bottles Carmel Yashan Noshan wine, 1/2 bottle Black Yashan, 1/4 glass Savy Brandy, 200 gr. sugar, orange, lemon, peach, grated nutmeg, 1 teaspoon ground cinnamon.  
Mix all ingredients and add boiling water to taste.



**CARMEL**  
RESHON LE-ZION & ZERON MASH

**THE SHOCK OF BECOMING ISRAELIS**

**IMMIGRATION AND SOCIAL CHANGE** by Dov Weintraub. Jerusalem, Israel Universities Press, Manchester University Press, and N.Y., Humanities Press; 272 pp. with footnotes index and statistical tables.

**NATION-BUILDING AND COMMUNITY IN ISRAEL** by Dorothy Wilner. Princeton University Press; 478 pp. with footnotes, bibliography and index; \$10.

**NEW TOWNS IN ISRAEL** by Alexander Berler. Jerusalem, Israel Universities Press; 353 pp. with statistical tables and bibliography. Translated from the Hebrew by Chana Shumrak.

**THE MODERNIZATION OF THE TRADITIONAL AGRICULTURAL VILLAGE: Minority Villages in Israel** by Emmanuel Yadin, Chaim Finkel, Louis Gutman and Chanan Jacobson. Rehovot, Settlement Study Centre; 149 pp. with statistical tables and appendix.

Reviewed by Jean Kosloff



Picking cotton in Lachish

(Rubinger photo)

ISRAELI policy makers since the foundation of the State have found themselves involved in social engineering or applied sociology. The settlement of vast numbers of immigrant families whose backgrounds were not in tune with advanced technology, and the handling of minority groups emerging from the feudal era made it necessary to base decisions on scientific analyses. At the various departments of the Government and of the Jewish Agency began making use of social scientists, it was found that Israel was faced with the same problems of modernization as most developing countries. The question was — and is — how to bring people of folk or traditional life-ways into production and organizational systems viable in the modern world.

"Immigration and Social Change" by Dov Weintraub is a study of the settlement of Jewish immigrants in the agricultural moshavim in the 1950s. Although it is a solid sociological work, it none the less presents the value judgement that the achievements of the settlement were positive, with the modified moshavim giving the immigrant families a possibility of becoming productive farmers in a modern system of agriculture, yet allowing a continuation of folk customs in the personal sphere. This judgment is in spite of the failures of settlement planning to accommodate large families and the early mistakes of melting-pot mixing, rather than the later village-to-village schemes which kept social ties intact.

The Jewish Agency Settlement Department, responsible for settlement during the 1950s under the late Levi Eshkol and Raanan Weitz, was the first department to make use of sociologists and their findings. When Dov Weintraub collected data in 1958 and 1959, and later in 1964, the positive results were already apparent. An important conclusion drawn by Weintraub was that people's acceptance of modern technology and organization was more likely to come about in a village where the traditional social structure still held and gave security, than where there were generational or factional disputes or families isolated from a kinship structure. In other words, the policy of maintaining groups as intact as possible was based on sociological findings, and was justified by the fact that the moshavim began to flourish with Israel's agriculture on the frontier of modern technology.

Although Weintraub gathered the basis for his facts over twelve years ago, more recent studies by the Settlement Study Center in Rehovot bear them out, emphasizing that the small community or the moshav has made it possible for traditional people from the Yemen, Kurdistan, Morocco and Algeria to become a functioning part of the Israeli framework, in many cases surpassing in agricultural endeavour the moshavim settled by more modern people from Western countries or by sabras.

Weintraub devotes a section to the younger generation. He examines the attitudes and aspirations of moshavim and in one settled in the 'fifties. Although the data was tentative, it indicated that the "pull to the cities," experienced in other developing countries, did not operate youths in both older established in Israel so much that the moshavim would be depleted of its younger generation. Indeed, since the study, it has emerged that the problem is to find sources of livelihood for an adult second generation wishing to continue living within the moshavim and for whom there are no agricultural resources available. This is a problem of which there is some hope of solving by regional planning with industrial and service centres coordinated to the farm villages.

WHEREAS Dov Weintraub examined the settlement of the moshavim in the 1950s from the viewpoint of the immigrants themselves and their adaptation to agricultural endeavour in Israel, Dorothy Wilner, a social anthropologist, in "Nation-Building and Community in Israel," takes as her primary responsibility for dealing with the immigrants. Wilner, the first social scientist employed by the Agency before it linked up with the Hebrew University or established the Settlement Study Centre in Rehovot, gathered her data from first-hand experience with the immigrants in the Lachish region, supplementing it afterwards with library research in the United States. The result is a detailed volume which covers land settlement from its earliest days in Israel until 1957 when, as she states, the development towns had begun to replace the agricultural villages as a major setting for immigrant settlement. Wilner writes of the political and bureaucratic structures dealing with settlement and includes, as well, a chapter on Jewish communities in the High Atlas Mountains of Morocco, and one on the first year of a successful moshav of Jews from these mountains.

ALTHOUGH the material for the above two volumes on the moshavim is no longer up to date, they both are a contribution to studies on agricultural development, settlement of immigrants, social change and the small community. The establishment of cooperative farm villages, which do not by any means constitute a backward sector of the country, yet are a framework for traditional extended families as well as for less cohesive modern Western ones, belongs to history and the bright spots of Israel's development towns which are still in a state of flux, continually accepting new immigrants, although not as yet able to stand on their own feet without special privileges and

It stands to reason that if the "human resource" looms as most important in farming, it will be between approximately 100 minority farm villages in Israel (Arab, Druse, etc.), and the Jewish farm villages.

The resulting study was published by the Settlement Study Center in Rehovot. What emerged from the fact-finding was that 25 minority villages were low on both services and agricultural technique and nine of street corner gangs similar to those of the older cities? Have they remained in the towns, or drifted to the cities, and if in the cities, where do they find themselves? One would also like to know, since it is a question crucial to the poorest strata of immigrants, if a melting-pot dispersal of relatives allows for quicker adjustment to life in the towns and to Israel, or the opposite.

True, Mr. Berler does not pretend to tackle social psychology, but none the less uses the criteria of internal migration — that is the number of people moving in and out on which to base conclusions as to success or as to the attractiveness of the towns. He assumes that attractiveness is partly a function of the number of enlightened in the towns by Western standards, such as the number of teachers living in them and also Europeans and Israelis, without the slightest hint that whatever the ethnic composition, the people in them might be activated by community development techniques to improve town life on their own and also to accept leadership. Nor is Israel, with its special encouragements, included in the study. In short, one feels that many facts on which social engineering and planning for the new towns should be based have still to be examined.

THE fourth volume under discussion, "The Modernization of the Traditional Agricultural Village — Minority Villages in Israel," is likewise a statistical study. The research project which the volume describes was a pioneering endeavour by a team of Technion agriculturalists and sociologists, and sociologists of the Institute of Applied Social Research, with its sophisticated methods of social measuring. The study project concentrated on gathering data for policy decision on the problem of closing the technological and service gap between approximately 100 minority farm villages in Israel (Arab, Druse, etc.), and the Jewish farm villages.



# To Buber — with love

ENCOUNTER with Martin Buber: Aubrey Hodess, Allen Lane Penguin Press: £8.50.  
Reviewed by Harold M. Blumberg

WRITTEN by a journalist and editor, this book may seem to be too bluntly "Instant Buber," named at the casual reader. But Buber himself would have accepted it with love and pride, because it is a book presented by a disciple with love and modesty.

Born and educated in the Cape, South Africa, founder and some time editor of "New Outlook," living at present in London, Hodess explains in the second chapter of the book how it was conceived "as a book so that others who have known him only from his writings can feel a little of what it was like to encounter Martin Buber, and how this meeting with him, this total and cataclysmic experience, changed the entire course of my life."

The encounter was in Israel, and lasted from 1953 to Buber's death in 1965. It began with Hodess' draught over a family tragedy, and ended with homage at Buber's funeral: the best passages in this book, written after Buber's death when the author is inspired by the teacher in his hours of reflection, proves that the encounter between Hodess and Buber is not over.

Buber, according to Hodess, "believed that the Jews who were returning to the land of their forefathers should behave towards the people already living in this land according to the precepts of the Old Testament."

The philosopher "drew a sharp distinction between Israel and what he called 'Zion'—Israel was the physical and geographical fact... the State of Israel was only an instrument... but the goal should not be merely physical control of the historic territory, but what he termed 'Zion'—a spiritual goal founded on, but higher than the purely material or physical goal... this quasi-Zionism, which strives to have a country only, has attained its purpose... but the true Zionism, the love of Zion, the desire to establish something like the 'city of the great king' is a living and enduring thing."

## Somewhat ingenuous

Here, as elsewhere, Hodess is inclined to be too ingenuous in his simplifications, too comfortable with his distillations, too smug about the conclusions. What, after all, are we to make of the bland assertion that "it was typical of Buber's deep-rooted realism that he devoted so much time to the search for a practical Jewish-Arab understanding while engaged in his constant quest for solutions to the deepest mysteries of man's existence." Where is the dichotomy or is it merely intellectual snobbishness, an attitude of "look how noble we are to deal with the facts of life in this world when we are actually competent to deal with the sublime thoughts about this and other worlds, a kind of intellectual class distinction between the 'dirty work' of the politicians, and the 'clean work' of the philosophers?"

These ideas are not as fascinating as those dealing with the relationship between the sage (Buber) and his novice (Hodess). Here, on the personal level, the author, far from being out of his depth, rises to remarkable heights.

The opening chapter, in which Hodess handles with tact the way in which he approached Buber from his kibbutz in the hills near Nazareth in Buber's home in Jerusalem, at a time of great mental anguish for the South African immigrant turned Galilee shepherd, sets exactly the right tone for this exercise in homage. There are hints from

Hodess that Buber was thought by many to have struck a pose in his excessive restraint, patience and self-effacement. Hodess will have none of it. He goes so far as to report how Rhoda Hodess, his wife, first answering their phone to one of Buber's calls, said "it was like the voice of Plato or Spinoza coming over the wires into our house." After meeting him for the first time, she described him as "an aristocrat from the court of Franz Josef."

Hodess quotes another Israeli journalist, Ruth Boddy, describing a phone call from Buber, as "like a call from Paradise, with Elijah the Prophet on the line."

## Moving reportage

The reportage is first-rate, even extraordinarily moving. The description of the first tentative attempts to recall prophetic Judaism, with an ethical emphasis rather than a legalistic, ritualistic bias in the establishment of the first Reform congregations in Kfar Shmaryahu and involvement with the Bnei Brneel at the time of their sit-down strike in Jerusalem in 1952, will evoke memories among protagonists and antagonists of what is still today an exotic plant in Israel's sometimes unlovely religious garden.

His chapter titled "The Test" is a tour de force of sincerity and significance, relating a frightening episode in the Hundred Hours to that coming in 1956 in a way that reminds Hodess' description what had happened when two Israeli "clock-work orange" soldiers from his unit attempted to molest an injured, ancient Arab, whose broken arm Hodess was bandaging, declared, "you have passed your test." "Telling it," writes Hodess, "was harder than living through it had been." Reading it is hard enough.

Inevitably, this portrait of Buber, lined with love and softened by time, is inclined to be straight-up and down, without any curves, angles or blurred edges. It is striking when drawn from memory, but interesting enough even when dependent on second-hand sources, such as correspondence with Gandhi and Dag Hammarskjöld — both Buber and Hammarskjöld shared an esteem for Psalm 73 above all the Psalms — and a memoir by the late Elshoph James Pike.

Throughout, however, it is a monochromatic, except for the subterfuge of the author's own words, a writer's charm towards the subject of the book, describing Buber at 85. Here, there is a colourful background, in the remarkable midnight serenade offered as a tribute by students of the Hebrew University, marching from Bet Hillel, trumpets blaring, to Buber's house, brightly lit and decorated with flowers.

Bon-Gurion had sent a telegram: "I honour you and oppose you." From a delegation of seven students nominated to greet Buber at midnight, one, a gift student was to place a garland of flowers around his neck. "Then she bent over and kissed him on each cheek," Buber smiled, and asked, "What is there only one woman student?"

This is very good journalism. Other parts of the book are more than that, a few of the brave attempts at presenting Buber's "I-And-Thou" belief are lost. The overall impression is that the encounter with Buber was immensely significant for Hodess, and that it is from this kind of direct dialogue that Buber will be evaluated as an interpreter of Judaism to Jews, while it is from his writings on Hasidism that he will be remembered as an interpreter of Judaism to the Gentiles.

Which, probably, is the way Buber would have wanted it.



Climbing up the 3,000 steps to the summit of Jebel Musa. (Harris photo)

# SOME NEW VIEWS OF MOSES AND OTHERS

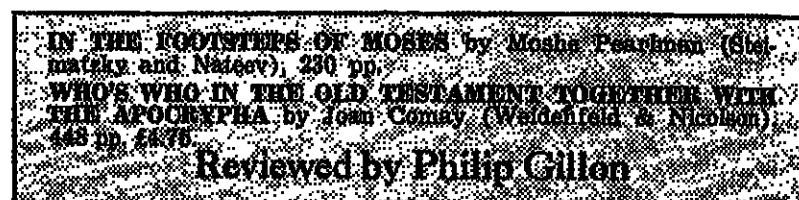
"IN THE FOOTSTEPS OF MOSES" is a book of which Israel can well be proud: the coloured and black and white photographs and the printing are of a standard equal to that of any printing press in the world. The Israeli photographs taken by David Harris are as good as any I have seen; they are supplemented by beautiful reproductions of exhibits in various museums.

In all history there has never been anyone to equal Moses: as the Bible put it, "There has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face." Looking like the arrogance of a Freud, Moshe Pearlman makes no attempt to explain the mystery of this meek man, who not only created a people from a rabble of slaves, but also gave the world an ethical code and a philosophy that have stood the test of 3,500 years. Pearlman, instead of venturing on a character analysis, uses his talents of interpretation and clear presentation to draw for us the milieu in which Moses functioned. Zigmund Yadin says rightly in his introduction: "Moshe Pearlman has succeeded in giving the general reader a clear and comprehensive account of this drama, where the professional historian, archaeologist or biblical scholar, in the absence of the complete historical facts, might well have been caught in the thickets of conflicting theories and their own biased views."

What this means, in practice, is that Pearlman has obviously done very considerable research, but, where the conclusions of the savants were inconclusive, he has not hesitated to use what Huck Finn called "a few stretchers," that is, his imagination. As a result, we are held by an almost breathless narrative, that never pauses to explore the byways of the murrines of learning or the aridities of the deserts of scholarship. To some extent, the author obviously draws analogies between his own experience as a former adviser in the Prime Minister's office: the court of Pharaoh is rather reminiscent of that of David Ben-Gurion. This is all to the good.

The book gets off to a remarkable opening paragraph: "He was born under a sign of death, but he lived up amid the luxury of a royal court, yet he threw in his lot with slaves. Coddled and pampered by an absolute monarch, he jobbed the monarch's most persecuted victims. Trained in the strict tenets of a ritual conservatism, he became a revolutionary. Halling of speech, he uttered words of sublime wisdom..."

Pearlman describes the period as one in which the great Egyptian empire, dominant for 250 years, was beginning to lose strength in competition with the rising power of the Hittites. Nevertheless, the Egyptians enjoyed great prestige, glory and wealth, although these



pleasures were reserved for the rich, and the wealth of the land was based on the labour of slaves, among them the Hebrews.

The modest reluctance of Moses to accept the leadership of the Israelites — the Lord had to convince him by several signs — was matched by their doubts as to whether they should follow him from the comparative security, at any rate, of Egypt, into unknown wars, hardships and travail. Pearlman comments: "This was one of the first major resistance movements in history faced with a key problem which would be encountered by every subsequent movement to resist oppression, right down to our own day: how to stir the masses to rise above their fear of reprisals, that fear which keeps them passive."

When things went badly in the desert, they turned against Moses. Pearlman thinks that this is understandable, because "They were not a picked group of educated, trained and dedicated idealists, with a burning passion for freedom, determined to withstand all hardship to achieve their goal. They were a simple people, born bondsmen, brought up without hope, who were suddenly jerked out of their grim but familiar life-pattern and thrust into a strange and dangerous nomadic existence." Inspiring talk "did not fill an empty belly nor moisten a parched throat."

According to Pearlman, one of Moses' main problems was to reform the administrative organisation of the Israelites. This was based on tribal and clan loyalties, through whom he had to pass his commands down to the people, a system that proved weak in war and inefficient in peace. Moses managed to replace it, Pearlman claims, with something like a modern organization, with orders going down from the commander-in-chief through the equivalent of divisions, brigades, battalions, companies, platoons, and sections. This was the reason for the "sands" down to commanders of tens, recommended by father-in-law Jethro and adopted by the leader.

The Mosaic code is compared to other legal systems of the area, all of which are condemned as harsh and vicious. Unfortunately, Moses' interpretation of the laws, he says, grew stricter as his position grew stronger. Pearlman approves the replacement of permissiveness with discipline. Few of us will endorse this attitude, when applied, for instance, to the man stoned to death for gathering wood on the Sabbath. But this is a minor aberration.

Pearlman's whole presentation of the Moses story in a setting we can comprehend in modern terms is a fascinating one, worthy of the fine format in which it comes.

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JOAN Comay's "Who's Who in the Old Testament" has just been selected as the "Yorkshire Post" Book of the Year by a panel of well-known critics, who described it as "The finest literary reference work published during the year." The American edition is a Library Guild Book-of-the-Month Selection, which means that it should certainly become a best-seller in the U.S.

Despite the cute title, which must put off as many potential buyers as it attracts, the book represents real hard work and considerable literary skill. The "Who's Who" prompts the thought that we are to be told some U-facts about ancestry, status, interests, awards, etc. In fact, the only relation that the book bears to a "Who's Who" is that it is alphabetically arranged.

Within this framework we are given headings, breathless and exciting accounts of every person mentioned in the Bible and the Apocrypha. The section on David alone runs to 15 large pages, that on Solomon to 12, Moses to 19. It is true that all we are told about Moses is that his date is unknown, and that he is "a son of the Caleb of the tribe of Judah, and his concubine Ephra." But we probably don't want to know much more about him, nor do we want to learn about Raamah (also called Raama) more than that he was the son of Cush, and a descendant of Ham. Yet they are all there, should we ever develop an interest in them.

Mrs. Comay has apparently gone through all the hundreds of pages of small print of the standard Bible and has culled out every name, and every reference to that name: it must have been a labour comparable to that of Jacob, when he worked 14 years for the "beautiful and lovely" Rachel, although of course he had Leah, "older and plainer" (according to Mrs. Comay) thrown in as well for his work.

For anybody who wants to know anything in a hurry about any biblical character, and where that reference is to be found, her book is invaluable. Other readers can enjoy dipping into it for titbits of information, or for a graphic description of what happened to whom.

# THE RIDDLE OF HEINE

HEINRICH Heine, surely one of the most fascinating personalities on the European cultural scene in the first half of the past century, has been an object of endless controversies, even serious fights, throughout his life and ever since his death in Paris in 1856. It would have been odd, indeed, if there had been nothing but sweet harmony when his memory was celebrated this year at the International Heine Congress in his birth-town, Dusseldorf.

The arguments were mainly about the poet's relations with Goethe and Hegel, the extent of his devotion to Marx, his Jewish feelings, his tendencies to Jewish self-hatred and his spiritual return to Judaism. There was also the problem whether and in which way he should be popularized and, unavoidably, the issue of whether the Dusseldorf University should be named "Heinrich Heine University" or not.

Dusseldorf has always had a "disturbed relation" with Heine as Mayor Becker honestly put it in his excellent address of welcome. Indeed, as far back as 1893, the municipality fathers, obviously following an anti-Semitic hint from Berlin, declared that there was really no suitable place for a Heine monument. After World War I, during the days of the Weimar Republic, the atmosphere changed somewhat — all the Nazis came. At present, things are better again; there is even an impressive "Heinrich Heine Blvd." in the town, but the majority of the university professors still hesitate to render unto Heine that which is Heine's. Most of them, they say in their defence, are physicists and scientists and have really nothing to do with literature.

Last week the 175th anniversary of the birth of Heinrich Heine was celebrated. The enigma of the great German Jewish poet is analysed by ERIC GOTTGETREU.

To promote the idea of the re-naming of the university, a "Citizens Movement" was founded seven years ago. It has not achieved very much so far, but the Heine Congress has appealed to the authorities to approve the controversial name, "Heinrich Heine University."

The Heineologists, publicists and non-professional enthusiasts — altogether 800 of them — had come from all over the world, including Israel, which was represented by a five-member delegation, headed by Prof. Ernest Simon, who gave an excellent lecture on Heinrich Heine's Jewish experiences and writings. Much interest was also focused on the delegation from the DDR, where ample research on the poet is now being done in the Department of the Goethe/Schiller Institute at Weimar, which is planning its own Heine Congress. A. Weimar, too, a 50 volume edition of Heine's works and letters is being prepared, as a kind of "supplement" to his works. However, Heine lived for another ten years, though plagued by an incurable disease of the central nervous system — to this day a medical mystery on which among others the Jerusalem specialist, Dr. Arthur Stern, has written some well-documented articles. One of the great marvels of Heine's life was, however, that in these horrible ten years of suffering on his "mattress grave" in Paris, he wrote some of his greatest prose and poetry — an example seldom achieved by any writer of almost superhuman will power and spiritual resistance.

HEINE was carried to his grave in the Montmartre cemetery on February 17, 1856. Ever since that day, there have always been some fresh flowers on his grave, which has become a place of pilgrimage for the thousands and tens of thousands who love his work.

As for his lyrics — the fact that so far 4,000 musical settings have been made of his verse, sings for itself. They may not all have been great, these compositions, but some were, and giants like Schumann, Schubert and Mendelssohn were among those who wrote the music. To come back to Heine's grave in Montmartre, a correction is needed here for the sake of truth. There is no foundation for the assertion in the "Encyclopaedia Judaica" article on Heine that his grave in Paris "was ruthlessly destroyed on Hitler's orders in 1941." Through the Nazis was waged a savage war against a poet who was called by the greatest Schopenhauer of the past century "by Julius Streicher's 'Stuermer', already in 1928 Weimar, in other words, National and Jewish University Library in Jerusalem: the experts are cooperating with each other by providing photocopies of all documents required for the research."

Some questions must be asked: Why did not only the believers in Nazism, that most horrible aberration of the German psyche, but also the average well-meaning and civilized German — even including many of their Jewish counterparts in pre-Hitler German society — regard so much of the semi-political and philosophical work of Heinrich Heine?

First of all, he wanted too much, and stated it too clearly for a basically passive society, which preferred the Olympic but non-committal wisdom and beauty of Goethe's writing to the down-to-earth realism of a thoroughly Jewish, though baptised in 1825, intellectual and a life-long non-conformist.

He was a rebel with many causes — inspired by his inherent love of freedom, his sense of justice, his Prussian dream of a better human society with less material misery, social oppression and discrimination. But rebels are not popular within

the establishment, if they do not cease after a while to be rebels. There was his logical thinking, his desire to take philosophy not as a mental game but as a moral imperative. Originally a follower of the comprehensive post-Kantian philosophy of Hegel, he was a leader among those who developed Hegelianism to its (socialist) extreme. Felix Stössinger, the brilliant co-editor of the "Sozialistische Monatshefte," said right in the introduction to his excellent Heine Anthology (Manesse Verlag, Zurich): "As discoverer of the revolutionary consequences of dialectics under the then prevailing economic-political conditions and their influence on theology, Heine became the forerunner of Feuerbach and Marx and thus one of the co-founders of Hegelian socialism" (though he later became sceptical about the ability of the masses to preserve the cultural heritage of the past, and to live up to the moral demands of socialism in general).

There was also Heine's hate of bigotry wherever he found it — whether it was in the Stato bureaucracy, in the church or in bourgeois society in general. And, finally, people were distrustful of his wit and irony — without which he would not have been able to say what he suffered. In using these mental weapons against his adversaries, real or assumed, he was reckless in the extreme. And they felt the seriousness behind his laughter.

ANOTHER field of useful investigation would seem to be the question why Heine was often regarded more warmly by the French than by the German orbit than most German writers of his time. This, too, was one of the subjects dealt with at the Dusseldorf Congress. There was, for example, the paper prepared by Prof. Alexander Deutsch (Moscow), on "Heine in the USSR." There was further a lecture on Heine's influence in Scandinavia by the 88-year-old German-Jewish professor, Walter A. Berendson, who devoted the early years of his post-1933 exile in Sweden to a study of that subject. And Heine scholars from English-speaking countries recalled the thorough documentation gathered by the Jerusalem scholar, Prof. Sol Liptzin, in his standard work, "The English Legend of Heinrich Heine" (Bloch Publishing Co., New York, 1964).

In an essay in "Judaism — a happy Jewish experience and Messianic hope, and, at the same time, and 'Thought'" (Summer issue 1971), Prof. Liptzin wrote that in this book he "tried to depict how the



waves of time brought to the English-speaking peoples one image of Heine after another, depositing one layer of Heine influence upon another, until there emerged the many-dimensional, complex personality visible to mid-twentieth century eyes. For example, to pre-Victorians such as Thomas Carlyle, Heine was a blackguard, an apostate. To early Victorians such as Richard Monckton Milnes, he was the Martyr of Montmartre. To mid-Victorians such as George Eliot and Matthew Arnold, he was the outstanding continuator of Goethe and the champion of anti-Philistinism. To the late Victorians such as James Thomson and the Pre-Raphaelites, he was primarily a Hellenist and cultural aesthete. To early twentieth century writers such as Israel Zangwill, he was the symbol of the wandering Jew. The generation of the First World War, on the other hand, hailed him as the Bard of Democracy and the succeeding generation of the Second World War acclaimed him as a Citizen of the World. Since then, the various interpretations of differing aspects of the poet are making way for attempts to see him in his entirety. In studies such as those of Prof. Barker Fairley of Toronto or Prof. William Rose of London, the fragmentation of Heine is yielding to a reconstruction of his unitary psychic configuration."

This re-evaluation of Heine, the attempt to read and understand him in his totality, now seems to have become a more general trend among Heineologists in other countries as well as Germany. As a result, more people than ever will realize that this great poet, sharp-minded philosopher, forceful publicist and biting satirist, in whom there was no much of German thoroughness, unshakable hope, and, at the same time, so much scepticism, has still very much to say even today — perhaps, particularly today.

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# THE JEWS IN THE U.S.S.R.

## Rogers for the defence

**LET MY PEOPLE GO** edited by Richard Cohen. New York: Popular Library, 1971. 288 pp. IL6.95.

Reviewed by Arthur Steinberg

"LET My People Go" is an excellent anthology of difficulties encountered by Jews wishing to emigrate from the Soviet Union. This small paperback book also contains several articles depicting the historical experiences suffered by Jews under the Tsars, the Soviet authorities after the October/November revolution, during the Stalin era and finally into and beyond the Khrushchev period, when the Soviets permitted a few Jews to leave the Soviet Union.

A large portion of the volume examines the experiences of those indicted by, and convicted in, Soviet courts, who participated in what are referred to as the Leningrad, the Litga and Kishenev trials. The Jews, charged with attempting to

hijack an aircraft for a flight to Israel, unburden themselves, and offer the world a record of current Soviet practices during the trial proceedings. Through their statements, the defendants delineate many reasons for wishing to come to the Jewish state. They speak of the denial of cultural and religious recognition despite the numerous pertinent articles of the Soviet Constitution.

These defendants, or prosecutors if one considers that Soviet nationality policy is on trial, describe how the majority of Soviet citizens reacted to Trofim K. Kichko's 1963 publication "Judaism Without Embellishment," the virulent anti-Zionist and anti-Semitic campaign, and lack of facilities dedicated to the study of Judaism — whether it be Hebrew, Yiddish, Jewish history and/or synagogues and prayer books. The defendants also briefly discuss the Kiev Affair, where many Jews were convicted for alleged economic crimes against the Soviet people. It must be noted that much support for the Kichko book

**FINAL VERDICT.** By Adela Rogers St. Johns. 576 pp. (Signed).

Reviewed by Peninnah Silverberg

If you've a taste for the Perry Mason, clever, rabbit-out-of-the-hat-type lawyer; if you fancy big names and the inside dope on the celebrities of another era (Clarence Darrow, Jack London, Jerry Gelsler et al.); if plush furnishings in romantic turn-of-the-century California, complete with warm-hearted strumpets and bluff, mustachioed men of the world turn you on — then you will undoubtedly relish Adela Rogers St. Johns' biography of her father, Earl Rogers, the clever, idealistic but jaded attorney, whose fatal flaw, an affinity for the juke, finally did him in.

Miss St. Johns, a newspaper-woman who made a name for herself with her reportage of trials, has here strung together the true and verbatim account of her father's conversations with the sure-fire losers whom he successfully defended in court, with his friends from the highest to the lowest levels of society, with his self-centered and de-

structive wife, with the loyal whore, and with the rich, bored women who pursued him.

She wrote this book when, even by today's extended definition of middle age, she was an old woman. But, instead of a sophisticated old woman's view, we get that of a little girl trying to match her steps to those of Papa Earl as he strides energetically along toward a rendezvous with his girl friend or some other low life character. And this little girl trotting alongside, skipping occasionally to keep up, immaculate in her highly polished Mary Janes, white stockings, pleated navy blue school dress with its white starched Peter Pan collar and black bow tie little Adela Rogers, old and wrinkled... her memories forever young...

But we could forgive her her near incestuous memories; what we cannot forgive her, is her sloppy writing, her wordiness, the awkward locutions, the unclear and misleading transitions, the sentimentality, the cloying religiosity.

We are sure, however, that a TV producer can, should or probably already has forgiven her — because there is enough material here for at least two seasons of sensational successful TV dramas, complete with befuddled D.A.s. So, like I said before, if you dig that clever lawyer stuff, this book is for you!

# GUBER ON HER CONTEMPORARIES

**ONLY A PATH.** By Rivka Guber. Massada, Tel Aviv. Distributor: Asher Lassar, New York (Sifre Israel), 208 pp. Price (in America) \$3.00. Translated by Nohama Ginzar.

Reviewed by M. Z. Frank

FORMER Prime Minister David Ben-Gurion has on many occasions singled out Rivka Guber for special notice, as an exemplary mother in Israel and as a writer. In the letter quoted on the inside cover of the present book, Ben-Gurion calls her "Teacher and Educator of blessed gifts, whose greatness of soul shines forth from her two books, books that express a whole generation's life" etc. In the present volume Rivka Guber (on p. 82) devotes a chapter to Ben-Gurion, called "Our Partner in Life."

The piece on Ben-Gurion is one of 14 pen-portraits of individuals, some more famous than others, whom the author has met during her eventful life.

If it is true, as Rivka Gurfela points out in her introduction to the original Hebrew edition, that the present volume defies classification in accepted terms, it is because Rivka Guber herself is an unusual personality. She had a story to tell about Lohish when she lived there, taking a leading part in what is perhaps the most successful venture in land settlement in the State of Israel. She had another story to tell about her two gifted young sons who fell on the battlefields of Israel's War of Independence in 1948.

What comes through mainly in the present book is the author's remarkable personality: her tireless energy, her insatiable curiosity about ideas and the people who embody them, her very Russian — or shall we say, Russian-Jewish — attitude towards literature and social ideals, as an infrastructure upon which there rises a powerful superstructure of Jewish loyalties and interests in Jewish culture — and dedicated Zionism at its highest.

On top of all that, an engaging

simplicity and felicity of expression, all the more remarkable because it is natural, spontaneous, in a way, amateurish, at any rate, unconventional. In her judgment of people, she is a conformist who accepts the norms of the Second and Third Aliya, of which she is a part (she came to Israel with her husband shortly after World War I — Third Aliya). Yet, whether one agrees with her or not, there is an attractive freshness in her approach.

Her origins are not of the common type: she was not born and brought up in either shtetl or town, but in a community the very existence of which, this writer ventures to say, is hardly known to the vast majority of the readers of this publication. Rivka Guber was born in a Jewish agricultural settlement in the south of Russia, established during a now-forgotten period when the Czarist regime encouraged the creation of such settlements in the vast, almost uninhabited but fertile, newly acquired territory then called New Russia. Not only Jewish colonists were attracted — so were Germans, Bulgarians, Russians and Ukrainians. But the colonization of the Jews carried a flavour of its own: it was intended to reform them out of their bad habits, a goal which many leading Jews of the period endorsed.

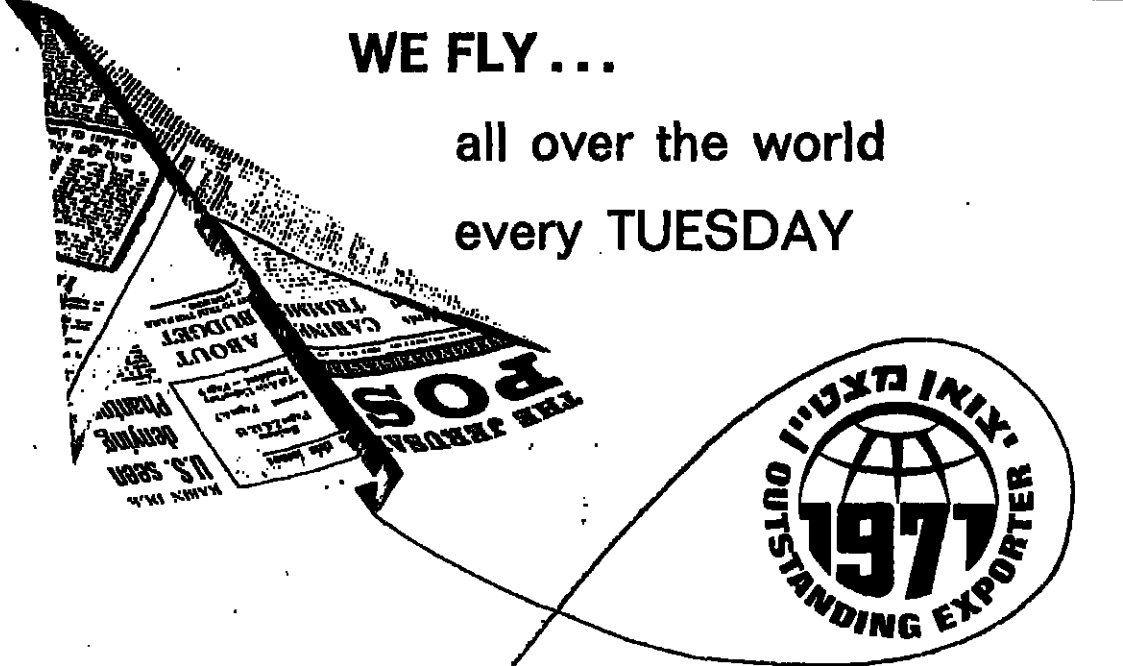
The most famous product of such a "colony" was Leon Trotsky. As this writer knows, Rivka Guber is the first writer to give an intimate description of life in such a colony, which like all others, became a *Kolchoz* under the Bolsheviks and was finally destroyed by the Nazis when they occupied that part of Russia.

The second story in the book tells of the author's experiences in the British army as a member of the Women's Auxiliary Force, which she joined when she was no longer young and in the face of general disapproval.

Without going too far afield in discussing individual stories, this reviewer would highlight one, entitled "From the Hidden Treasures of the Tribes" as characteristic of Gubers, and the loving understanding the author has developed for exilic Jews from faraway lands.

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COMMENT on the Premiership  
is proliferating lately at such  
a rate that it looks as if, except  
for the Prime Minister, every-  
body has had his say on the sub-  
ject. What all we understand  
in view — to the end of the century, when  
Mrs. Meir will have finished her  
term of office. In the meantime,  
it might not be a bad idea to  
submit to the Trade Union  
Executive Committee.

Small wonder, then, if this au-  
thor, too, sometimes asks himself  
whether he shouldn't give the  
idea some serious thought. After  
all, we aren't so young either, and  
besides, there isn't in us a glim-  
mer of that leadership which  
could disturb the status quo.  
Qualification-wise, we are de-  
finitely a political candidate, but  
to our great regret it won't work  
after all. The job is not for us.  
We simply don't want to be  
Premier.

The job bristles with all sorts  
of nuisances of which we want  
no part, just one example: In  
all our documents it says: "Pro-  
fession — writer." Now, who has  
the energy to run from office to  
office to have that changed to  
"Premier"?

Then, we'd have to see every  
show that was produced under  
our patronage and if we fell a-  
sleep, they'd wake up our aide-de-  
camp and ask him to nudge us.  
And most deterring of all: we'd  
have to dye our hair white and  
celebrate our 60th birthday at  
the least, and that's a horrible  
thought at our age.

To say nothing of personal re-  
lations. Knowing the Old Man as  
we do, we realize that after no  
more than two months he would  
be telling everybody we were  
just one big, fatal mistake.  
"He may be a fair yarn-spin-  
ner," Ben-Gurion would say, "but  
he sure makes a rotten Prime  
Minister." What do we need that  
for?

And at the cinema, knowing  
our seed-chewing riff-raff, we  
are sure they would applaud  
what's-his-name, Dayan, and  
grudgingly give us only a hand-  
clap or two, and we wouldn't en-

joy that. And every morning all  
the ministers would wish us a  
long and happy life, and Abba  
Eban would address us in Manda-  
rin Hebrew — no, boys, it's not  
for us, we feel shivers running  
down our spine.

Nor could we call ambassadors  
"Your Excellency" and keep a  
straight face. And if President  
Nixon asked us during our in-  
timate talk: "Say, Ephraim, are  
you thinking of ever getting out  
of Jerusalem?" we wouldn't know  
what to reply, because we blush  
if we have to lie in English.

For the same reason, we would  
be unable to make speeches at  
economic conferences about im-  
pending prosperity. And if some-  
body has to strive toward the  
improvement of relations with  
the Soviet Union, we are not the  
right man for the job, good  
people — it's Fidel Castro you  
want. And how could we con-  
gratulate the President of Bol-  
ivia on his happy recovery when  
we don't know him, and anyway  
where is Bolivia?

Kindly leave us alone, will  
you?

We don't want to ruin our  
tender family life for the sake  
of that Premiership. The little  
woman, for instance, would have  
to spread her patronage over the  
war against juvenile delinquency  
and things like that, and even  
now there is never enough fruit  
in the house. Once she started  
patronizing delinquents, the re-  
frigerator would be empty.

Nor do we feel like talking for  
an hour and twenty-six minutes  
with the Belgian Queen Mother.  
We can't stand even old Mrs.  
Bislaurkevitz, but at least we

# Count me out

Ephraim Kishon explains why he doesn't want to be Prime Minister.

can always simply walk out on  
her, because she is only a mo-  
ther, not a queen. An why should  
we have to lecture at the World  
Conference of Hadassah Women,  
trying to charm the delegates,  
when as a matter of fact we only  
like young chicks and not females  
whose vital statistics are in  
93-93-93? Nor do we want next  
to our bed a red telephone with  
the hot line to Party Headquar-  
ters. We want to sleep quietly  
at night.

And if we won on the football  
pools, everybody would im-  
mediately smell a rat.

Only one thing draws us to  
the Premiership: we are dying  
to win literary prizes. On the  
other hand, who would enjoy see-  
ing his name smeared on the  
wall, adorned with unflattering  
epithets? We know our own  
weaknesses, why rub them in  
public? Also, we are used to  
speaking our own mind — why  
would we all of a sudden need  
a young adviser to guide our  
every step?

No. It won't do. We don't  
want to kiss the chubby cheeks

of little flames giving us flowers  
on the occasion of something or  
other. We love only our own  
children — the others have pa-  
rents who should take care of  
them. And we won't be godfather  
to any tenth child, because we  
faint whenever they start doing  
that thing at the brit mila. We  
feel no urge at all to talk to  
simple people about this year's  
harvest: deep in our heart we  
are against rain because of the  
mud on our doorstep. And last  
but not least, the very thought  
that from time to time we'd have  
to be called up to read the Tora  
in Brooklyn to the cheers of  
thousands of donors — the very  
thought makes us wake up  
screaming.

And all the time they'd keep  
guessing who would be the next  
Prime Minister while we were  
still Prime Minister.

No, folks, we are most grate-  
ful to all who have offered us the  
job, but we are not yet ripe  
for the task. For the time being,  
you'll have to make do without  
us. We recommend our wife for  
a trial period.

Translated by Yohanan Goldman  
By arrangement with "Ma'ariv"

**OIL MAGNATE**

Portion of the Week:  
Gen. 47, 28-50, 26

FOR the first time albeit ob-  
scurely, the fabulous and almost  
legendary olive oil yield of Galilee  
(alas, now sorely diminished, since  
olive production does not pay  
Jewish farmers under modern con-  
ditions) is mentioned in the Bible  
in this week's portion. It is in  
Jacob's deathbed blessing of his  
son Asher (49, 20).

It is merely says, "Asher, his  
bread shall be fat," but the word  
for fat has the same root as  
ahemen, oil, and the reference is  
undoubtedly to the olive oil, vir-  
tually the sole source of fats in  
the Bible, which was produced in  
Galilee, where Asher's territory  
was situated. It is spelled out more  
fully in the blessing of Moses  
of the tribe of Asher (Deut. 33,  
24), where it is said "Asher —  
shah dip his foot in oil."

The Talmud and Midrash were  
almost lyrical about that remark-  
able abundance of oil even when  
there was a complete dearth of it  
in other parts of the country; but  
I want to tell the story of an "oil  
magnate" of Galilee in the first  
century. His name was Johanan  
and he came from the Galilean  
village of Gush Halav, which  
means "the milky area." Accord-  
ing to Josephus, who was his  
mortal enemy, he was originally  
a poor man but amassed a huge  
fortune by making a corner in  
oil.

"Pretending that he wished to  
save all the Jews of Syria from  
using oil from non-Jewish sources,  
he obtained leave to deliver it to  
them at the frontier. Then he  
cornered all the available supplies,  
paying Syrian currency worth two

shillings for five gallons, and re-  
selling it at eight times that price.  
As Galilee is renowned for its oil  
and the harvest had been excep-  
tional, Johanan, by exploiting his  
monopoly and supplying large  
quantities, amassed untold wealth."  
("Jewish War," transl. Wilkinson,  
p. 109).

This was, however, during the  
time of the Jewish War against  
the Romans, which ended in the  
destruction of the Temple, and  
Johanan became the most formi-  
dable fighter against the Romans.  
He amassed the huge wealth he  
had thus amassed to recruiting  
a rebel army and fortifying Gush  
Halav. Alone of all the rebel  
leaders of Galilee, and unlike Jo-  
sephus, the commander who de-  
serted to the Romans, Johanan  
managed to extricate himself with  
5,000 doughty warriors when Ge-  
lilee fell and, making his way to  
Jerusalem, was one of the chief  
defenders of the capital. When  
Jerusalem fell, he went into hid-  
ing but was at last caught and taken  
to Rome to grace Titus' triumphal  
procession.

For Johanan is better known as  
John, and Gush Halav as Giscala  
and Johanan of Gush Halav is  
none other than the intrepid John  
of Giscala, erstwhile oil magnate  
of Galilee.

L. J. RABINOWITZ

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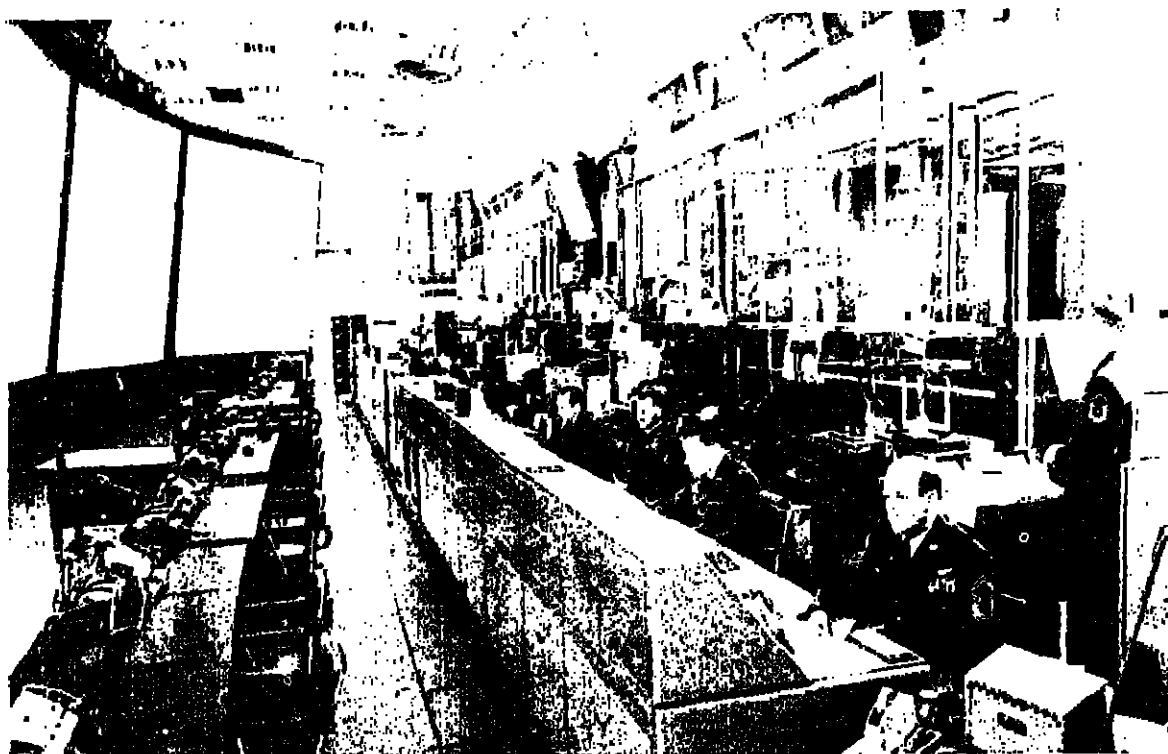
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"NAHLAOT KIYOM" — 9 Reh. Arlosorov; Rehovot: "RAFAPOPT" — 208 Reh. Herzl;  
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Nabbus: "MAGDI AL ASSI" — Reh. Haifa.

**AUTHORIZED GARAGES  
ALL OVER THE COUNTRY**

**FIAT**





Heart of SAC's command and control system, underground at Omaha. Duty officer, always a colonel, sits in centre. UP-to-the-second information on military movements is flashed on screens at left of picture.

**ARI RATH, on a tour of the U.S. last month, visited the nerve centre of the Strategic Air Command (SAC), near Omaha, Nebraska, and saw how the American nuclear deterrent is controlled. Here is his report.**

REMEMBER "Dr. Strangelove"? The terrible thing is that it is all real and there, Strangeloves could probably happen should one of the kinglypins of America's nuclear defence control system ever go berserk. But then there are always the fail-safe devices of double, triple and quadruple control to prevent the bulk of the Western world's nuclear armory from responding to false alarms.

To appreciate the danger of nuclear destruction and, what is more, the power to control this danger, one has to pay only a brief visit to the headquarters of the Strategic Air Command — SAC — on the outskirts of Omaha, Nebraska. It is Strangelove country all right, with its thousands of computerized control and communication gadgets and panels, its huge display screens on which vital operational data from any part of the globe can be flashed in a split second and its yellow-gold, blue and red telephones over which the President's terrifying "Go Code" would be received and passed on should a nuclear war ever happen.

A group of seven Israeli journalists last month was privileged to witness the actual operation of this strategically most vital base of the U.S. Air Force. Seeing is believing, in this case.

If it were not for the huge, life-size Minuteman missile shell in front of the unobtrusive white, three-storey building that looks like any other Government office, one could not even guess what is in store inside. But it is in the three underground floors, almost 20 metres down and protected by a 90-centimetre thick reinforced-concrete shell, that the inner sanctum of SAC, the command post of the Western world's nuclear and conventional military potential, is located.

In what seems at first to be one of those routine military briefings, a young U.S. Air Force major explains, with the aid of slides and films, the extent of SAC's military might. Seated in a small conference room in which we are told, famous statesmen and generals have also attended such preliminary briefings, we are given a quick insight into SAC's formidable array of highly sophisticated weaponry:

- 400 eight-jet B-52 Stratofortress heavy bombers — the mainstay of the U.S. strategic deterrent, capable of flying 650 m.p.h., also used extensively in the Vietnam war.
- 70 two-jet FB-111 supersonic medium bombers, capable of flying at more than 1,300 m.p.h. — twice the speed of sound.
- 600 four-jet KC-135 Stratotankers — the military version of the Boeing 707 transport — that flies at 600 m.p.h. It is used chiefly for mid-air refuelling operations for the entire U.S. Air Force, but can be converted easily for cargo or for troop-carrying missions.

The SR-71 twin-jet strategic reconnaissance aircraft — the world's most advanced plane of this type, capable of flying at more than 2,000 m.p.h. (Mach three plus — more than three times the speed of sound) at altitudes exceeding 80,000 feet. Their number is unspecified.

- The U-2 single-jet, high-altitude reconnaissance and air-sampling aircraft.
- Then follows the introduction to the impressive family of missiles:

- The ADM-2 Quail decoy missile, giving a bomber-like return on radar, designed for in-flight launching to confuse enemy radar and further improve bomber penetration ability.
- The AGM-28 Hound Dog supersonic guided missile with a nuclear warhead, carried by a B-52, one under each wing, and launched hundreds of miles from the target.
- The latest SRAM — Short Range Attack Missile. This highly accurate, strategic air-to-ground missile has a nuclear warhead and is capable of attacking heavily defended targets. It is designed to be carried by the B-52 G and H models, the FB-111 and the next generation B-1 bomber now being developed, which the U.S. Air Force hopes will be approved for production by 1974. It will replace the B-62 generation, still based on technology of the 'fifties.

And last, but not least — SAC's Intercontinental Ballistic Missiles arsenal, exactly 1,064 of them:

- 64 Titan missiles, still of the storable liquid fuel generation with a more than 8,000 mile range.
- 1,000 Minuteman missiles, all propelled by solid fuel, including the latest Minuteman III, with an improved third-stage engine and a new re-entry system, capable of deploying multiple independently targetable re-entry vehicles. It will eventually replace the aging Minuteman I, and those Minuteman II missiles launched in operational tests. It has a speed of more than 15,000 m.p.h. and a range of more than 8,000 miles.

The briefing over, we are taken without more ado to the real thing — the underground command post. Seated on the command balcony, overlooking the control room which is manned 24 hours a day, seven days a week, we are on the very spot where, in time of emergency or war, SAC's Commander-in-Chief, General John C. Meyer, and his senior staff would convene. In fact, Gen. Meyer's empty chair is next to mine. To his right is the yellow-gold telephone linking him directly to the Joint Chiefs of Staff, over which the weapons expenditure authority or "Go Code" of the President, as the supreme military commander, would be relayed. To his left is the blue telephone linking SAC to the ballistic missile early warning system of the North American Defence Command (NORAD). Gen. Meyer is always within reach of the JCS voice communications alerting network. Telephones are located in his office, his home, his car and he always carries a portable radio.

Down in the control room, the colonel on duty and more than a dozen lieutenants and sergeants go quietly about their routine work, checking data and reports from SAC's 46 Air Force bases around the world and the nine underground missile-launching sites in the U.S. A lieutenant down below, who conducts the briefing for us, explains SAC's primary alerting system — the famous red telephone — over which the SAC controller can speak directly to more than 150 missile control centres and 50 unit command posts throughout the world and, if need be, launch the SAC force. There is also a parallel tactical telephone network, and, before we know what is happening, a sergeant speaks to the Air Force base in Etelson, Alaska, getting the latest weather report from there for the benefit of SAC's V.I.P. visitors, as he puts it. The same procedure can be applied to bases in Guam, Okinawa or Thailand.

As data from all over the globe are flashed on six huge display screens, we are assured time and again that the "Go Code" has to be authenticated at several levels of command, from the Joint Chiefs of Staff down, before it can be passed on to a bomber, or missile-launching crew. The "Go Code" would be transmitted by a variety of methods from widely dispersed sites and would have to be authenticated once more by at least two members of the bomber crew and by four Minuteman missile-launching crew commanders, who must all work separately and individually. All this to avoid any possible human error, but the thought is still frightening.

Unlike the missiles, which cannot be retrieved once they are launched, SAC's bomber force can be launched within minutes by the SAC Commander-in-Chief if warning of an attack is received from NORAD, in what is termed as "positive control." Getting the bombers airborne would not send SAC to war, it is stressed; it would ensure the survival of SAC's ground-alert aircraft should the warning prove valid. After reaching a certain point on their route, well outside enemy territory, the bombers automatically return to their bases, we are told, unless they receive positive, authenticated voice instructions to proceed to their targets.

SAC is authorized to keep 40 per cent of its bomber and tanker force on 24-hour ground alert. This deterrent capability, nicknamed "Giant Lance," was instituted four years ago as part of a global detente, replacing the actual 24-hour airborne alert of part of the B-52 bomber force. There are bomber and tanker crews on ground alert duty around the clock, ready to react well within the warning time provided by the ballistic missile early warning system. Most crews average a 74-hour week, and eat and sleep near their aircraft.

But, we are told, the ICBM force must ride out an initial attack before being fired, since the U.S. nuclear missile force would only be launched in retaliation to enemy attack.

We are also told how SAC serves as coordinating centre of the Western world's entire nuclear and conventional forces through the Joint Strategic Target Planning Staff — JSTPS — which is headed by SAC's Commander-in-Chief. Representatives of the Supreme Allied Command Europe — SACEUR — together with officers from other NATO nations, participate in the day-to-day planning and target selecting operation of JSTPS. Its staff represents all the U.S. services — Army, Navy, Air Force and Marine Corps — as well as senior officers from specified commands in the Atlantic and Pacific areas. JSTPS thus assures the integrated operation of all strategic weapon systems that would be used by the U.S. in case of general war, including all SAC bombers and missiles, all Navy Polaris submarine-launched missiles, and fighter-bombers and missile systems committed by other commands.

As we emerge from the spooky underground command post

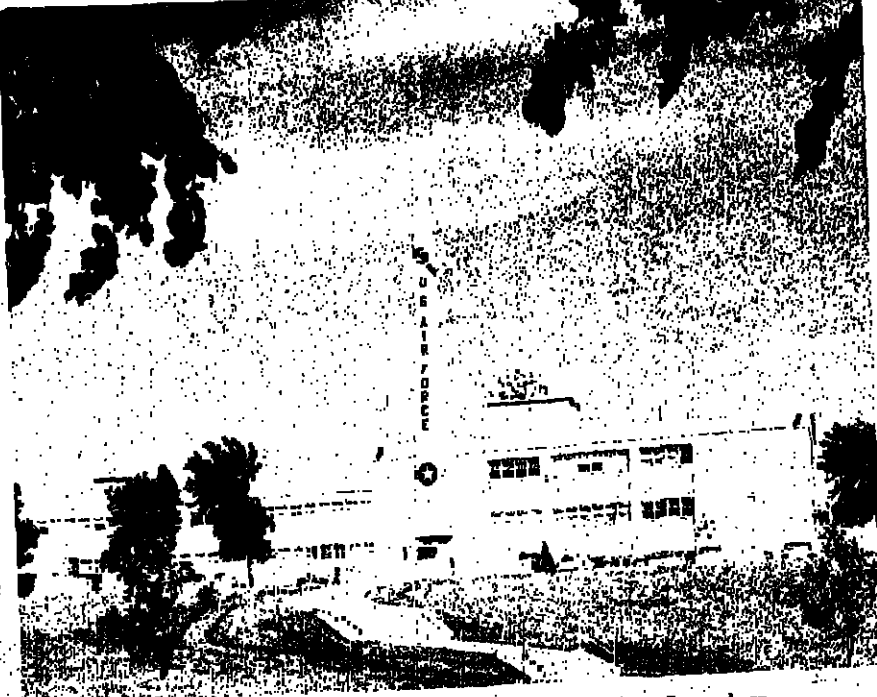
# SAC without Strangelove

Three-stage Minuteman ICBM during launch.

into the crisp, early winter air of Omaha, the blue Air Force sedans that brought us from the city to the Offutt Air Force base where SAC is located take us on a snow-covered road to a huge landing strip, lined by a row of engine jets. We are introduced to one of SAC's airborne command posts, where a 707 military transport plane, equipped with a battle staff of about a dozen SAC's functions in case the underground command post is put out of action. It can send SAC's bomber force to bombing targets and launch the Minuteman missile force.

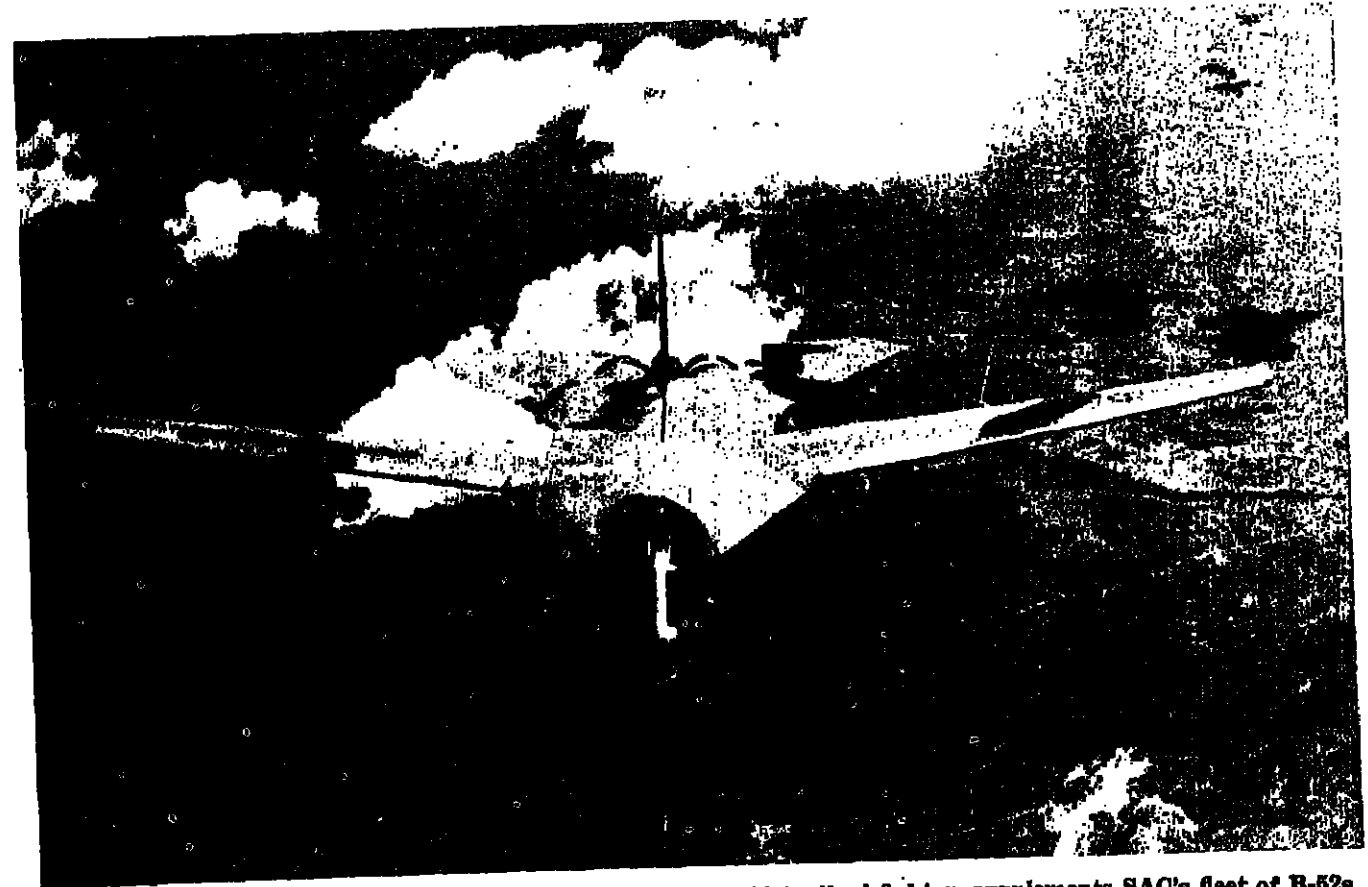
These "Looking Glass" planes, flying around the clock, give double assurance of the danger of human error. If it is stressed over and over again, the missiles can be launched only after the President's order is verified by the launch crew and the SAC nuclear bomber force would be the predetermined "positive control" of the SAC nuclear bomber force.

But this is precisely what happened in the bomber force crew was convinced that the President's "Go Code" was the false orders of a mad general attempting a military coup. It took an awful lot of convincing by the President on the "hot red line" that links the White House to the Kremlin to sort that one out and to avert an all-out nuclear war. But then, it was only a screenplay.



Minuteman missile "shell" stands in front of SAC headquarters.

B-52 Stratofortress is an intercontinental-range bomber equipped with air-to-ground Hound Dog missiles as well as nuclear weapons in its bomb bays.



The variable-sweep-wing FB-111, a development of the F-111 tactical fighter, supplements SAC's fleet of B-52s.

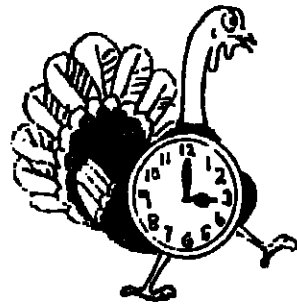
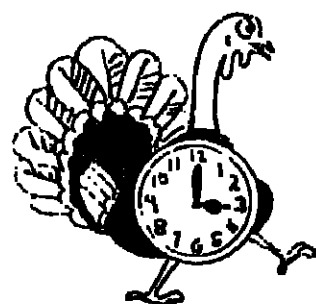


EC-119C airborne command post aircraft, which stands ready to take over control should main underground command become inoperative. One plane is constantly in the air, hooked in to all SAC systems.

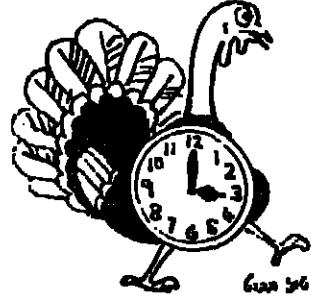
من الرصد



Marketing with Martha



TURKEY TIME



IT has been two years since the Poultry Marketing Board and Ministry of Agriculture last conducted a public campaign to promote turkey eating. Now they're at it again — launched with a press dinner at the Shalom Tower Hotel.

What has happened between 1970 and the present? For one thing, turkey raising in Israel has expanded from 12,000 tons in 1970 to 32,000 tons this year. Chicken production has grown too in the same period, but not so dramatically. For another thing, the import of frozen beef — for which turkey is mooted as a substitute — has declined in absolute terms: from 3,000 tons a month in 1970 to 2,000 tons a month this year, according to the figures of the Poultry Board.

What does the Poultry Board want from us now? To continue on the same path, only more so. To use more and more turkey meat as a substitute for beef. The Shalom Tower dinner — prepared by Chef Micha Noy — featured five different forms of turkey: cold roll, hors-d'oeuvres, turkey cocktail with fruit, cream-style turkey soup, roast turkey breast and a shnitzel-with-avocado. A film strip showed other methods of preparation — including pan-fried turkey steaks and a roll of boned turkey leg. Goulash of turkey dark meat was also suggested.

As usual at Israeli turkey promotions, what was not suggested was the good old Anglo-Saxon custom of roasting an entire turkey, especially for a holiday meal. This is still considered too "extravagant" an idea for the average Israeli household, both because of the need for a large oven and because of the outlay required to purchase a whole bird — though the price per kilo is not high.

Whole turkey costs about IL5.50 to IL7 a kilo, and the turkeys sold whole run about four to six kilo. There are some experiments going on with mini-turkeys, which would weigh about three kilo to the consumer, but these are seldom available. What is generally sold on the consumer market, either whole or cut up, are the female turkeys of the Nicholas strain. Females average 5 1/2 kilo, live weight, while the males average a hefty 12 kilo and are generally sold to the sausage industry.

**Taste**

There is no significant difference in flavour between the males and females, the Poultry Board says. If you buy a very large turkey breast, 3 1/2 to 4 kilo, it almost certainly came from the male; the smaller 2-2 1/2 kg. breasts, which are more popular with the housewives, are from the female turkeys. There is a more significant difference in the legs (called "shole" or "pulses"). The male turkey leg has seven tendons which are troublesome to remove before cooking and unpleasant to encounter in eating. If sold on the retail market, they are boned and "de-tendonned."

Turkey in parts differs in price with where you buy it, but it is generally about a pound cheaper per kilo than the parallel part of chicken. For instance, at the Consumer Cooperative (Tzarchanot) supermarket chain in Tel Aviv last week, chicken breast for shnitzel was selling for IL1.2 a kilo and turkey breast for IL1.1. Very feathery turkey legs were IL7 a kilo, and wings were IL4.60 the same week, butcher shops in the Carmel Market had turkey breast for IL8.50 a kilo and legs for IL8.

The Tzarchanot occasionally have whole turkeys. Supermarket, except in Haifa, currently have frozen mini-turkeys for the Christmas season, at IL7 a kilo. If you are interested in a regular source of whole turkeys in Tel Aviv, I can provide two addresses with which I have had good experience: the goose shop, Mercanz Ha-Avaz, 21 Rehov Hasharon, near the Central Bus Station, tel. 39709 or 36963. The current price is IL5.50 a kilo for whole turkey, IL10 for breast. Another reliable source is in the Carmel Market, 20 Rehov Hacarmel which is an outlet for chicken from the religious Kibbutz Sa'ad. You can get a turkey any day, but you must order it before 9 a.m. (or the previous day), tel. 53328. Current price, IL6 a kilo.

**Background**

A little background about our turkey industry: While there were always some turkeys running around private farmyards in this country in modern times, the production of turkey on a commercial scale in Israel began only 10 years ago, with the most successful strain coming from the U.S. Today, a number of kibbutzim and moshavim have large flocks, mainly of the American Nicholas strain, which is large and white-feathered, and known in Hebrew as "Hod Levan" ("white splendour").

The word for turkey in Hebrew is "Tarnegol Hodesh" ("chicken of India"), and the name came to us via the European languages which mistakenly identified the natives of America as "Indians" and their native fowl as "Indian chicken." Even more curious is the origin of the English name "turkey" — which, dictionaries say, had something to do with early confusion over the origin of the bird and its mistaken identification with some fowl in Turkey. Anyway, at an Israeli meat counter, you simply ask for "hodesh."

Why should you want to buy pieces of turkey instead of other fowl or beef? For variety, certainly. For economy too. And — claims the Poultry Board — for greater nutritional value and less cholesterol. Its statistics say that turkey gives more and better protein and more Vitamin B than comparable quantities of chicken or beef. And turkey reportedly has 0.45 to 0.5 grams cholesterol per kilo, compared with 1.2 to 1.4 grams in beef and 0.6 to 0.9 in chicken.

**Demand**

The Poultry Marketing Board, which also has an interest in chicken sales, does not want us to substitute turkey for chicken, except perhaps in shnitzel. (The chicken breast is the most in-demand portion, apart from the liver.) As a whole fowl on-the-bone for roasting or stewing, the ordinary chicken will continue to hold its own and even increase in consumption. This year, Israel produced and consumed 98,000 tons of "potomism" (literally, "fattened" or "stuffed" ones, which is the term used by the industry here for young broilers). Another 10,000 tons of old, laying-hens were sold, 3,000 tons of geese (one-third for export, including virtually all the livers), and a mere 200 to 250 tons of duck, mostly to hotels and restaurants. Kibbutz Gan Shmuel, one of the pioneers in turkey here, is the only place producing ducks in commercial quantities.

Mr. Lavi Argov, chairman of the Poultry Marketing Board, says there is very little demand for duck on the household menu because it is both bony and fat. This tends to make it an expensive fowl to use. Duck can be obtained at some of the poultry shops in the open markets, and usually at Mercanz Ha-Avaz and at Ha'avaz, 86 Rehov Ben Yehuda, Tel Aviv, which sells ready-grilled duck as well as fresh duck, geese and turkey.

Following the turkey demonstration dinner, I tried my family on turkey breast steak (sliced against the grain, fried quickly in a very hot skillet with a little oil, salt and pepper to taste) and turkey shnitzel. Both were well received. The night after the turkey dinner, I attended a private dinner party in Herzliya Pituah, at which a rolled roast of turkey breast with gravy was the main course.

There is no end of ideas for what to do with turkey meat, and I will only quote one recipe from the many good ones at the press dinner, the first course, which I found both unusual and delicious. It was a cocktail of turkey meat with fruits:

**Turkey Cocktail**  
(Serves 4)

100 grams cooked or 150 grams raw turkey breast or leftovers, half a cucumber and half a gherkin, pickled in brine, one peeled apple, one stalk celery, a shot of cognac, dash of steak sauce, salt, paprika and pepper, 1/2 cup of mayonnaise-and-ketchup dressing (about half and half).

Method: Cut ingredients into thin strips. Mix with the cognac and steak sauce. Add the salt, paprika and pepper to taste. Keep the mayonnaise-ketchup dressing separate for the moment.

To serve: Take champagne glasses. Wipe the inside with raw egg white, and decorate with chopped fresh parsley. At the bottom of each glass, put some of the mayonnaise-ketchup dressing. Place the turkey cocktail on it, and a half cherry on top.

If you don't need to be so fancy, I would suggest mixing the mayonnaise-ketchup sauce into the turkey salad and serving on ordinary plates. I have not yet tried this recipe at home, but this is how I got it from Micha Noy, the chef of the dinner where it was a big hit.

WE E WOMEN



"About this foreign recipe — how do you say 'It's awful' in French?"

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**WHILE** I am on the subject of poultry, I will take the opportunity to reply to the several readers who have asked whether we do not have an unusually large incidence of cracked eggs on our grocery shelves, and whether these are safe to eat.

I put the health aspect of this question to Mr. Litman Mor, head of the Foods Supervision Authority of the Health Ministry. "Don't buy cracked eggs, and if you do, it's preferable not to eat them. If you feel you must use them, for economy's sake, use them cooked, never raw, as in a whipped icing. There is some health hazard in cracked eggs, especially if not thoroughly cooked. For one thing, they might contain the dangerous salmonella bacteria."

Only a few months ago, the Health Ministry issued a new regulation forbidding the egg producers to pass on cracked eggs to their customers. They are to be sent instead to a factory which pasteurizes the eggs, making them safe, and then markets them frozen — whites separately, yolks separately — for use in industry and by bakeries. There is also a regulation forbidding bakeries, which use a lot of uncooked whipped eggs in their fancy creams, to use cracked eggs, Mr. Mor said. They must use either uncracked eggs or frozen eggs.

On the same subject, Mr. Yisrael Egg and Foultry Board, said that grocers were at fault for the large percentage of broken eggs. He blamed improper handling, and said there was nothing specific about Israeli eggs which made them any thinner shelled or more breakable than anywhere else.

**AT** the turkey dinner, Mr. Argov of the Marketing Board warned that there might be a temporary shortage of eggs this month. He said this was due to the impossibility of exact output predictions, which can be thrown off by unpredictable weather.

And in answer to another reader: Each and every egg sold is supposed to be clearly marked with the size number — 1, 2, 3, 4, etc. — although these are all too often blurred and illegible. If eggs come out of cold storage, they are supposed to have the word "kibr" (cold-storage) printed on them in Hebrew. The Poultry Board says that all eggs being marketed today and in the coming months will be fresh and not cold-storage eggs.

**Mr. Weiner**, unlike Mr. Mor of the Health Ministry, says there is no danger in the cracked eggs, as they are most certainly the result of a blow along the retail route. My advice would be, if the crack is slight, and the inside "skin" around the egg seems intact, and the shell is not too dirty, use the egg quickly in a well-cooked form.

**Lucidity**

Dr. Preuss explained all this in a pleasantly optimistic manner which impressed me quite as much as the lucidity of his approach. "We always get back to the point that today all major decisions are made without regard to their environmental effect..." But under the have been clear to a casual observer like myself, Dr. Preuss continued, and the atmosphere was indeed rather that of a debating society, but actually "most of the people there tended to agree with Uri's plan for a 'limited authority.'" (Not if one judged by the aggressive performance of the following two speakers, whose suggested alternatives were "an authority with teeth" and a "full-fledged ministry."

**Surprise**

Now for the surprise. "At around the same time that meeting was held, we had a meeting in Jerusalem of VIBAS." (The Hebrew initials for Israel National Committee on Biosphere and Environment" — a group of some 40 members established by the government in 1971 and appointed jointly by the National Council for Research and Development and the Israel Academy of Sciences and Humanities.)

Our meeting was perhaps better organized — and we recommended precisely the setting up of an authority, within the Prime Minister's Office. This plan, the Alon Plan No. 2, you might call it, has been forwarded to the Deputy Prime Minister by Mr. Zvi Terlo (Director-General of the Ministry of Justice and Chairman of the Committee of Directors-General for Environmental Quality) and now that he has returned from his trip abroad, something will be done.

No mention of this was made at the meeting I attended; but, as Dr. Preuss pointed out, audiences for this sort of thing are on the order of a closed and well-informed circle: "You must remember that they are all always talking to each other, and knew perfectly well of this development."

**'Biosphera'**

(In fact, a full report of the Jerusalem meeting — which took place exactly one week after the Ramat Aviv symposium — was reported in the December issue of "Biosphera," the bulletin published by VIBAS.)

Dr. Preuss, cautiously, in the face of as yet insufficient data: "I think a ministry might be a good idea, but I just don't know." We have appointed a good team of people to study the matter, and passed it on to VIBAS; it is being set up now and may sit for up to a year."

In fact, practically all of the panelists and speakers I heard in

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Dr. Preuss explained all this in a pleasantly optimistic manner which impressed me quite as much as the lucidity of his approach. "We always get back to the point that today all major decisions are made without regard to their environmental effect..." But under the have been clear to a casual observer like myself, Dr. Preuss continued, and the atmosphere was indeed rather that of a debating society, but actually "most of the people there tended to agree with Uri's plan for a 'limited authority.'" (Not if one judged by the aggressive performance of the following two speakers, whose suggested alternatives were "an authority with teeth" and a "full-fledged ministry."

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OPTIMISM ON POLLUTION

By Helga Dudman  
Jerusalem Post Reporter

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# Holidays for full-time mothers

By Ernie Meyer

Jerusalem Post Reporter  
IN future years, when paid annual vacations for full-time mothers and housewives will have become a matter of course, some of the pioneers of the scheme will look back with bemused satisfaction on their early struggles and successes — which are taking place right now.

The plan probably had its origins in Wizo's Beit Heuss rest home in Herzliya Pituah where mothers with large families and working mothers were offered holidays back in the 1960s. It took actual shape in 1970 in Haifa, when the local Social Service Council provided vacations for 50 mothers and about 100 of their children.

The Haifa Council was assisted by the Demographic Centre attached to the Prime Minister's office in Jerusalem. Even then the directors of the Demographic Centre realized that annual holidays for mothers would eventually have to become law, with funds coming from the Government, probably through the National Insurance Institute.

Until the day of legislation, however, the Centre decided to start establishing the pattern for the vacations. Rather than present mothers from large, poor families with a cheque for IL150-200, which might easily disappear into the family budget, the Centre decided to teach them how to utilize their bonus. Here it had to keep in mind that some of the mothers were illiterate, and that most of them certainly did not know what an organized holiday or a stay at a hotel was like.

The Demographic Centre was the ideal body to guide the joint efforts of Government agencies, women's volunteer organizations and local authorities. Behind its somewhat coy name, it was set up four years ago to nudge up the country's birth rate and to help launch the resulting increase on a well-adjusted life.

The Centre was initiated by Mrs. Zena Harman, who served as its first director until her election to the Knesset. Attached to the Centre is a 120-member public council headed by Mrs. Harman, which comprises Government officials and representatives of many volunteer organizations. The Centre is now directed by Miss Ilse Stern, a veteran social worker and lecturer at Tel Aviv University.

Last year the vacation plan grew from the initial 50 Haifa mothers to include some 300 mothers and 600 children from Jerusalem, Lydda, Herzliya, Tel Aviv-Jaffa and Holon. The National Insurance Institute shared in the financing. For the current year 2,098 mothers and 3,604 children have benefited from the plan. Thirty-seven Local Councils participated and the impressive total of 47,500 vacation days were provided. This year, Haifa municipality took over from the Social Service Council, a desirable move, which officials hope is indicative of future developments.

**New plans**  
Representatives of all the organizations involved met this week for a "study day" at Jerusalem's Beit Illieseva, to evaluate their work and make future plans. Following the meetings, Miss Stern gave this reporter an insight into the many aspects of the enterprise.

The total cost of this year's programme was IL606,000, half of which was covered by the Demographic Centre. The other half was contributed by the Welfare, Health and Education Ministries, and by women's organizations and social authorities.

Costs per person for a day at camp varied from IL13-15. Mothers and children were picked up by buses and taken to the camp site, usually not too far from their home.

**Day camp**  
The day camp plan was chosen to allow mothers to look after their families in the evening. Provision was made for a mother's

children under five, in special sections of the camp. Older children were either at camps of their own or took care of themselves until their mothers returned after 4 p.m. Typical vacation spots were community centres, regular rest homes, national parks, boarding schools and yeshivot (with the students away at home during the summer).

The length of the holidays varied from five to ten days, with some localities comprising on seven or eight days. The basic question was whether to offer one mother a ten-day rest — or whether to let two mothers each enjoy a one-week holiday (in some places only five days were given). Most organizers felt that to be really effective a mother needed the ten-day break.

**At least four**  
This year it was decided to invite only mothers with at least four children. The selection was made by a steering committee of the Demographic Centre, with the aid of local authorities and volunteer organizations. Preference was given to needy mothers from underdeveloped areas.

A camp day included breakfast, a tea o'clock break, lunch (mostly including meat), and a tea break shortly before going home. In the organized programmes women would go bathing, do gymnastics or attend arts and crafts classes, where they might make such luxury articles as handbags or lamp shades. "It was fantastic to see the joy of creation on the faces of some vacationers as they completed an article," Miss Stern said. There were also lectures and discussions on child rearing and home economics. Camps were staffed by experienced workers and volunteers.

The vacationers were taken on visits to the Knesset and Beit Hanassi in Jerusalem and to museums. For many of the women these were unique, first-time experiences, which would help them greatly in understanding similar experiences their school-age youngsters would report to them during the year. One group of mothers from Ashkelon visited the factory where many of their husbands worked.

In most camps women from different backgrounds mixed well. In some instances women from a particular group, such as Persians, kept to themselves the entire period. "At the beautiful Jerusalem Forest vacation centre just outside the Caesarea, a very religious Jerusalem



Mothers on holiday at a Pardes Hanna rest home learn new crafts.



Children of holidaying mothers learn to make decorations at a separate day creche in Beersheba.

matron ended up practising belly dancing with the Moroccan women," Miss Stern said. At the same centre five Arab women from East Jerusalem were invited for a day. The visit resulted in them asking for a full programme for themselves next year.

**Arab women**  
In Nazareth, the wife of Mayor Anan Zubi, who is the president of the local Working Mothers Association branch, was instrumental in getting 20 Arab women with 38 children to take a vacation at the Kibbutz Kfar Mahoreh guest house. Twenty Druze women from Uasfiya and Daliat Hacarmel also spent a holiday at an Uasfiya hotel.

Legally instituted paid vacations for mothers and housewives may be some years off, but in the meantime the scheme enjoys the powerful support of Mr. Yisrael Kargman, M.K. As head of the Knesset Finance Committee he allocated the Demographic Centre IL250,000 at the beginning of this year. There is every reason to believe that the scheme will flourish, until it really covers all the hard-working housewives never before able to have a real holiday.

**Scenery**  
Was it the scenery, I inquire politely, or the famous shrines at Kyoto or the much acclaimed cherry blossom that made the trip so worthwhile? Well, Malala admits, they met a very nice American couple in the Hotel at Kyoto and had the first decent game of bridge since they'd left home. From this couple too, Ralph had got the idea of coming to Israel.

Ralph confirms that Israel had not occurred to him as a place to come. He was never one to have much to do with the Bible. But he's glad he came. The guides really burn up the mileage and he leaves the rest of the touring to his wife. He just arranges the transport and the routes. Malala is the one for history and that kind of thing. He had always wanted to travel, he says, and he resolved when he retired he was not going to be one of those chaps who just vegetate like their own cabbage, but if you ask him for details he'll have to refer you to the missus.

The bus driver obligingly stops at the airport and I take pictures with their camera of the two of them holding up a hastily contrived poster on which is written 10,000

pointing to the mouth of the Jordan, is certainly the Tiber... It all agrees that the name is certainly the same and there is no doubt that the Emperor would have come in his day. The water, I affirm, is also called by the same name. And that river leading into it, she adds,

take notice. It's all ticked off on his road maps and backed by photographs, meaus and signed programmes. I suggest to Ralph that he should register for the first tourist trip to the moon. They can't be delayed much longer. He looks wistful and says that distance-wise they would certainly be out of this world.

His wife, in a subdued cockney whine, complains to me that culture is very hard on varicose veins. Yesterday their guide, apparently an enthusiastic archaeologist, had walked them all round Ashkelon, so now her feet were killing her. Though it was all very interesting, she added hastily, not wishing to offend me. Today's guide seemed to be more for scenery and she hopes that most of this could be seen from the bus.

Her husband joins the conversation and announces triumphantly that by the time we reach Almagor they will have travelled exactly ten thousand miles this year. Two and a half thousand more than in a similar period last year. It was the trip to Japan that made all the difference, he says, looking challengingly at his wife. Malala didn't want to go there. She'd been afraid of chopsticks and yellow fever, but he'd talked her into it and it turned out to be very enjoyable.

**King Tiberius**  
Malala, a mine of information, informs her husband that the Roman

On the way to the Sea of Galilee, another one with Ralph holding the placard while Malala points at it with a smile. After this we take a cursory glance at the vista and look down upon the Sea of Galilee.

To make sure, they pose for another one with Ralph holding the placard while Malala points at it with a smile. After this we take a cursory glance at the vista and look down upon the Sea of Galilee.

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## Kupat Holim plan for aged chronically ill

By Macabee Dean

Jerusalem Post Reporter

TEL AVIV. — KUPAT Holim plans to broaden the scope of its involvement in handling the aged chronically ill, according to a decision recently taken by the sick fund following a study submitted to the Central Committee, by Dr. Tova Yeshurun-Berman, of Kupat Holim.

Dr. Yeshurun-Berman, who noted that the situation in "Israel" was severe "to the point of desperation," said that Kupat Holim should establish a hospital for persons falling within this category in the North (she did not specify where), as well as to renovate the former maternity hospital in Rehovot, for this purpose.

In addition, she proposed that "Day Clubs" be opened near Herzfeld Hospital in Gedera, and at Beit Rivita in Potah Tikva, where ambulatory cases could receive treatment and help during the day.

She also proposed that the large Kupat Holim hospitals, such as Beilinson, Kaplan, Soroka (in Beersheba), should open special wards for the aged chronically ill.

The Central Committee approved a plan to introduce automation, in as much as this was possible, in the large Kupat Holim laboratories, and to gradually close the small laboratories.

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LIFE IN GALILEE By Hadassah Bat Haim



On the way to the Sea of Galilee, another one with Ralph holding the placard while Malala points at it with a smile. After this we take a cursory glance at the vista and look down upon the Sea of Galilee.

To make sure, they pose for another one with Ralph holding the placard while Malala points at it with a smile. After this we take a cursory glance at the vista and look down upon the Sea of Galilee.

His wife, in a subdued cockney whine, complains to me that culture is very hard on varicose veins. Yesterday their guide, apparently an enthusiastic archaeologist, had walked them all round Ashkelon, so now her feet were killing her. Though it was all very interesting, she added hastily, not wishing to offend me. Today's guide seemed to be more for scenery and she hopes that most of this could be seen from the bus.

Her husband joins the conversation and announces triumphantly that by the time we reach Almagor they will have travelled exactly ten thousand miles this year. Two and a half thousand more than in a similar period last year. It was the trip to Japan that made all the difference, he says, looking challengingly at his wife.

Malala didn't want to go there. She'd been afraid of chopsticks and yellow fever, but he'd talked her into it and it turned out to be very enjoyable.

**Scenery**  
Was it the scenery, I inquire politely, or the famous shrines at Kyoto or the much acclaimed cherry blossom that made the trip so worthwhile? Well, Malala admits, they met a very nice American couple in the Hotel at Kyoto and had the first decent game of bridge since they'd left home. From this couple too, Ralph had got the idea of coming to Israel.

Ralph confirms that Israel had not occurred to him as a place to come. He was never one to have much to do with the Bible. But he's glad he came. The guides really burn up the mileage and he leaves the rest of the touring to his wife. He just arranges the transport and the routes. Malala is the one for history and that kind of thing. He had always wanted to travel, he says, and he resolved when he retired he was not going to be one of those chaps who just vegetate like their own cabbage, but if you ask him for details he'll have to refer you to the missus.

The bus driver obligingly stops at the airport and I take pictures with their camera of the two of them holding up a hastily contrived poster on which is written 10,000

pointing to the mouth of the Jordan, is certainly the Tiber... It all agrees that the name is certainly the same and there is no doubt that the Emperor would have come in his day. The water, I affirm, is also called by the same name. And that river leading into it, she adds,

take notice. It's all ticked off on his road maps and backed by photographs, meaus and signed programmes. I suggest to Ralph that he should register for the first tourist trip to the moon. They can't be delayed much longer. He looks wistful and says that distance-wise they would certainly be out of this world.

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# SIGHTSEEING BY MAP

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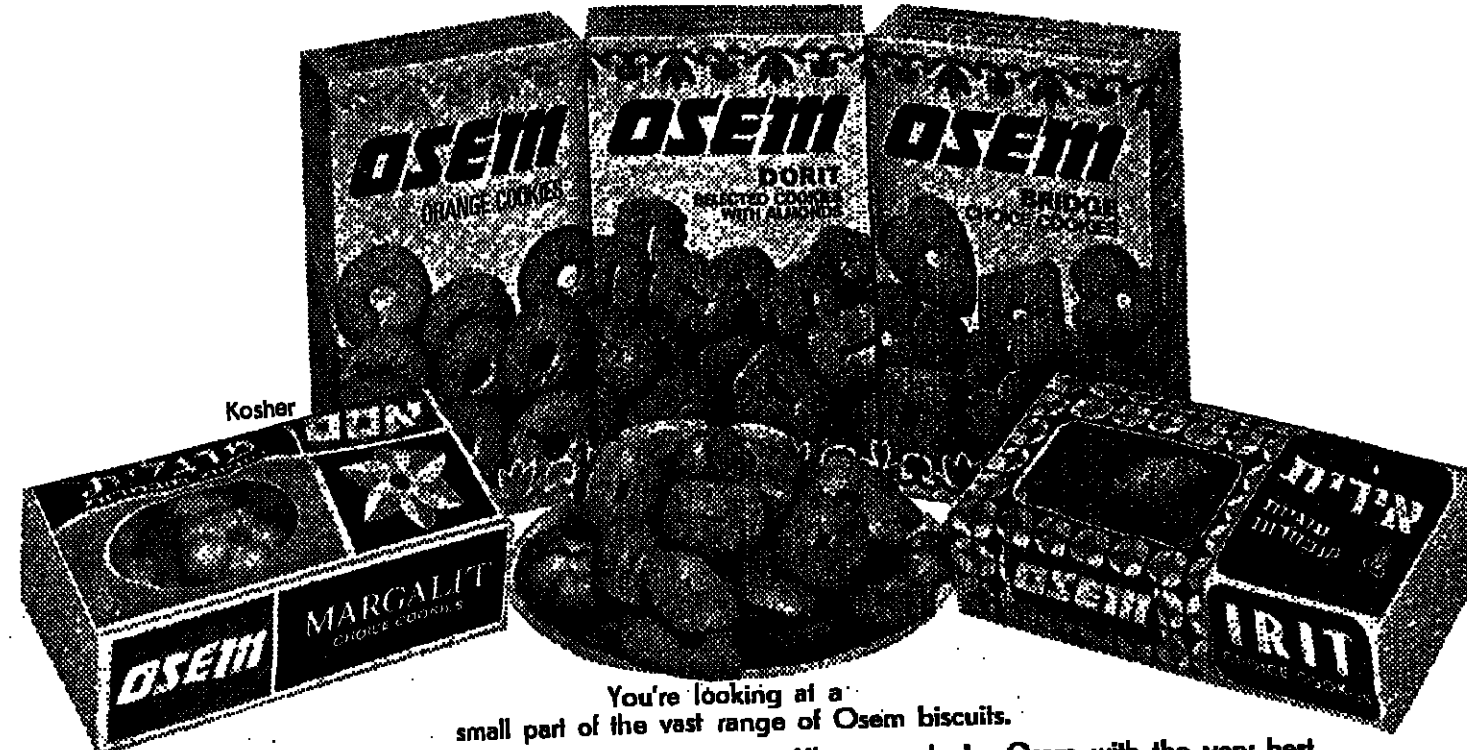
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# Israel develops 'reader' for the blind

By Lea Levavi  
Jerusalem Post Reporter

EQUIPMENT which enables a computer to "read" can now give a blind person an instantaneous transcription of ordinary printed material into Braille. This new breakthrough for the blind, known as Transcon, was developed in the National Physical Laboratories of Israel. The first five machines are now being built for sale to Sweden at a cost of \$10,000 a piece.

Ironically, the Transcon does not read Hebrew. The grant for its development, given by the Bernard Van Leer Foundation, required that it be made to read languages written in Roman letters. The experimental model reads English, but models in other Roman-letter languages will be built if there are five or more orders for any specific language. "Each language has special Braille symbols for accent marks and such," Eliezer Bar-Lev, director of the Transcon project, explained. "In Swedish, there are only three symbols which don't exist in English, so that will be pretty easy."

The one thing that makes the Transcon different from other reading machines for the blind now being tested is that the Transcon "recognizes" each letter and writes it in Braille. Other machines raise the letter on the page so that the blind person can feel it, or produce sounds which the user must learn to interpret. "Braille is the most natural way for a blind person to read and this is the advantage of our machine," says Mr. Bar-Lev.

## Interprets

He admitted however, that the Transcon, because it must recognize and interpret each letter, is less versatile than a machine which simply raises the letter, or traces it on the blind person's hand.

The Transcon cannot recognize certain small capital letters, unusual type fonts or italics. As for typewritten material, it can read only typing on high-quality, white paper — and not every typewriter or ribbon is good enough. When the Transcon cannot read a letter, it guesses and the resulting Braille output does not make sense. (When trying to read the word PROLOGUE, written in unusually large capital letters, the machine produced in Braille a series of the letter e.)

Mr. Bar-Lev said the machine can read about 80 per cent of all printed matter but several blind persons who tried the machine recently claim less heartening results. The machine, they said, failed to recognize many letters and often the Braille symbols were so close together that they could not be distinguished. "We've solved most of those problems already," Mr. Bar-Lev assured me, "and we're working on the rest." The margin of error is now about two or three per cent, he said, and in some type fonts, as low as one per cent.

## Raised window

For the blind person who sits before the machine, it resembles a desk with a slightly-raised window, on which the book is placed face down. (The mechanism is all under this glass.) After turning on the machine, the reader presses the button marked "Magnification" (buttons are marked both in Braille and in print) and the detectors — the components which recognize the letters — are electronically adjusted to read the type font in the particular book. Then the "read" button is pressed so that the machine will read only one line at a time — and then the "Braille" key is pressed. The Braille typewriter inside the machine begins to work and after a few seconds of its loud clatter, the reader turns it off and reads the Braille output

on the paper tape directly in front of him. If something is unclear, he can press a button to make the machine reread the line. If not, the Braille button is pushed forward again and the next line is read. The paper tape, meanwhile, rolls off to the left and is gathered up for disposal.

Mr. Bar-Lev was surprised when I asked him how the machine functioned. Though it has been mentioned in the Hebrew press and on Israeli radio and television, no journalist dared ask him how it works. "The detectors which recognize the characters are the standard detectors used for other automatic reading. The internal logic is also the kind used in computers, though our machine can only do this one thing, whereas a computer can be programmed for many different kinds of work." Other reading machines for the blind, he explained, do not use computer technology and components as much as the Transcon because they need not recognize the letters.

Some blind Israelis have commented bitterly that a reading machine made in Israel should at least read Hebrew. Actually, the first experiments done by the National Physical Laboratories were designed for just that. Zvi Weinberger, a physicist interested in optics, was interested in both the humanitarian need for such a machine and the

scientific challenge. He had built his own special detectors and got the machines to read a large number of Hebrew letters. "I've also tried some experiments with Hebrew and I see no reason why it couldn't work. But we have no funds for that and besides the cost of a machine would be so high that the market wouldn't be big."

Mr. Bar-Lev, who is both a physicist and an electronic engineer, has a staff of four — one working with him on the Transcon. "I do want to mention them because they're wonderful, dedicated people and without them there would be no machine." The commercial models of the Transcon will be built by the Israel Electro-Optic Industries Company of Rehovot, which has also developed a typewriter which produces simultaneous Braille output. A company spokesman said the target mass production price for the Transcon is \$5,000.

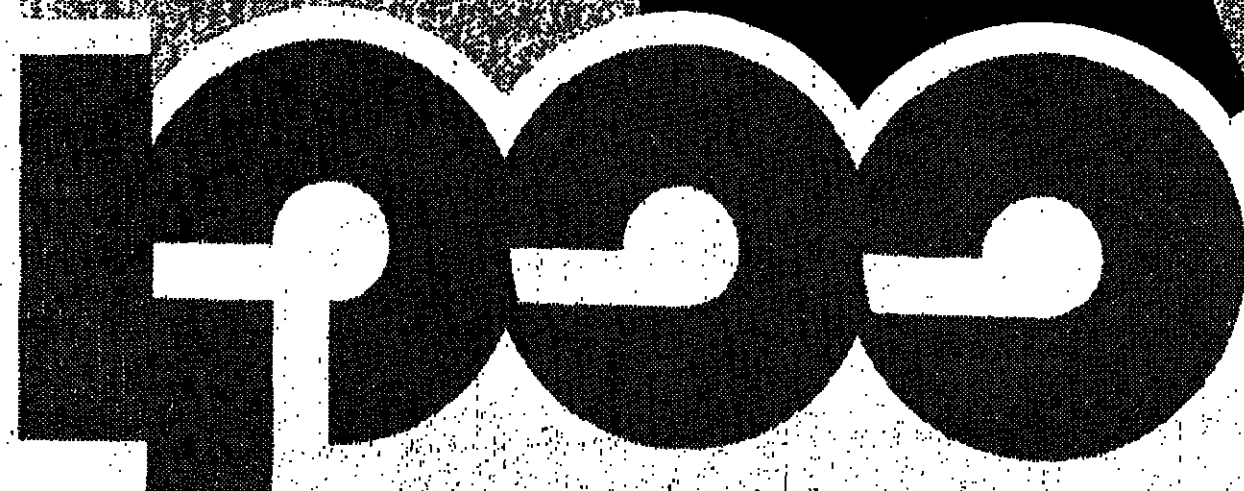


Transcon, which translates ordinary printed material into Braille.

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# THE ANATOMY OF A CRITIC

A READER wrote in expressing surprise at my favourable review of the play "That Championship Season" two Fridays ago.

"You must have been in an exceptionally mellow mood," he said, "it is so unlike you."

This reader, if he has been reading my reviews regularly, must have a short memory, for I have praised shows before; it is just that for the past few months things have been pretty awful, and there has been nothing good to say about anything.

My experience in the profession has taught me that a major portion of the public regards the critic as some sort of a monster, who takes his seat in the theatre in the gleeful expectation of cutting the play and the actors to pieces in public, for everyone to see. He is the fellow loaded with clever, cruel turns of phrase, just waiting for a show to give him a chance to use them. He is the New York reviewer who, on the morning after the opening of the Living Theatre, wrote "the Living Theatre should drop dead," or his colleague who described an actress'

a different view; it is their own living bodies he cuts up with his sharp knife. The critic is their natural enemy, even when he wields little or no power over their reputations or careers. The very fact that those words appeared in print, be it in the most obscure provincial newspaper, is sufficient.

We must remember that we are dealing here with artists, who are by definition more sensitive than the rest of us. Which doesn't mean that they have nothing good to say about critics; I have often heard an actor refer to a reviewer as a most intelligent, discerning observer of the theatre; hadn't he had the sense to land the actor's recent performance? The late Maurice Schwartz, one of the great favourites of the Yiddish theatre, an egocentric and a ham if ever there was one, defined the actor-critic relationship in unequivocal terms. At a press conference in Tel Aviv, where he called all critics in Israel very bad, someone asked him what a good critic was. "A good critic," he replied in his deep, stagey voice, "is a critic who writes good about me."

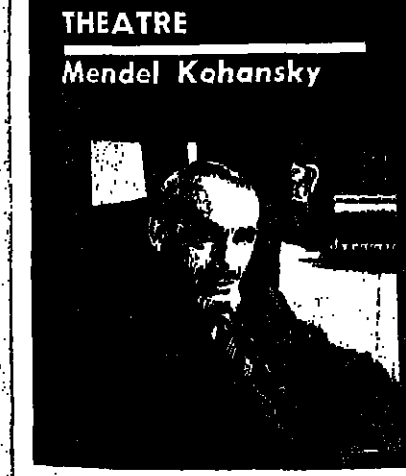
Theatre people generally accuse critics of being frustrated individuals who never made it as playwrights, actors, directors, and use their access to the printed page as a means of venting their frustration. This is probably true of some critics; I have known reviewers who wrote plays which never saw the stage; and I have known critics whose plays did, but who would have been better off if they hadn't. Most critics I have known, however, never even thought of writing a play or of becoming actively engaged in the theatre in any other way.

## Frenchman's complaint

Some years ago, a famous French theatre director was invited by one of the Israeli companies to stage a play. For reasons I could never figure out, the production was a total disaster. I wrote as much, and so did other critics. The director, who couldn't read Hebrew, was given translations of reviews, carefully doctored by his hosts so that he should not be hurt too badly; but he knew English, and he read *The Jerusalem Post* review in the original. He therefore assumed that I was the only critic to take such a dim view of his production. Before leaving the country he commented with a blast in the form of a letter to *The Post*, which he concluded by saying that as soon as he got home, he would send the critic a book he would do well to read.

And so, in due course, the mail brought me a paperback entitled "Anthologie des prefaces de romans francais du XIXe siecle," with an attached note directing me to read marked passages in an introduction by Theophile Gautier to his novel "Mademoiselle de Maupin." Getting even with the stranger who only knows me by critics of his previous novels, the French writer ascribed their motivation to nothing but jealousy of those whom the Muses have favoured. In true Gallic fashion, he drew his metaphors from food and sex:

"I understand this hate. It is painful to see someone else sit down to a banquet to which you have not been invited, to see someone lie down with a woman who does not want you. I wholeheartedly sympathize with the poor sunuch who is forced to watch the master engage in his pleasure."



THEATRE  
Mendel Kohansky

performance in a melodrama as having run "the Yul gamut from A to B."

To a certain extent, the public is right. There always is that temptation to cut up a show. The critic's chief stock-in-trade is the attractiveness of his prose; it is more important than the soundness of his judgment. He will be easily forgiven for overlooking the merits of a play, but he will lose readers if his writing is dull. And praise is so much less interesting than derision. Theatre folklore abounds in sayings of the kind I have quoted above, but I cannot recall a single quotable expression of praise by a critic.

## Public's expectations

The critic is to a degree expected to be cleverly hostile to his subject. I know it from personal experience. It often happens that someone stops me in the street — it may even be a stranger who only knows me by sight — and rubbing his hands in satisfaction, says gleefully, "Man, you sure gave it to them last Friday." No one ever came up to me to say how much he enjoyed my praise of a playwright. It's a sort of sadism with which we are all afflicted, the perversion which makes little boys torture cats, and grownups engage in malicious gossip.

While the reading public may enjoy the critic's cleverness at the expense of those criticized, the latter, needless to say, take

able diversions." And to drive the point home, he continued: "The critic does not produce anything, and is a cowardly character. He is like a priest wooing a layman's wife: the woman can neither give in to him, nor can she fight him off."

I sent the man a letter thanking him for the amusing book, and to refute Gaudier's argument. I mentioned a number of critics who were not exactly artistic enuchs, among them George Bernard Shaw, who spent about two decades working first as a music and then as a theatre critic. And he could be vicious to a degree no critic in Israel could ever hope to emulate. In one review of an operatic performance he wrote that the baritone so infuriated him that he was tempted to run up on the stage, tear him limb from limb, and strew the pieces all over the set.

My letter remained unanswered, which is just as well, as I decided some time later when I was reading a book entitled

"Shaw on the Theatre." He had, it turned out, an extremely low opinion of the profession he had practised in his younger years. In a speech delivered at a critics' luncheon in London in 1929 (his newspaper days were then far behind him, and he was already at the height of his fame as a playwright), he reminisced on those glorious days now spoken of with enthusiastic admiration, especially by the younger members, as the "glorious '90s," the great days of those wonderful critics... Having thus warmed up his audience, he continued:

## Limits

"I do feel called upon, as a survivor from that time, to tell you that dramatic criticism today is not worse than the criticism of that time. It could not be. After all, there are limits to what can be done by incompetence, by ignorance, by carelessness, and by the irresponsible, and in those old days, several times a week,

those limits were reached cheerfully. You may try as hard as you like. You can get no further." No record remains of the reception those words were given by the assembled critics; one can assume that general forced laughter followed. But Shaw was not just trying to be funny. He thought that there was something inherently wrong in the way critics got their jobs ("Nobody ever asks you for your qualifications. I was never asked whether I could read or write"), and in the way the profession was practised.

"We are entirely irresponsible. Whether we are qualified or not is pure accident. Under those circumstances — I'm sorry for it, but human nature is such that under those circumstances men always do their worst, and they always will do their worst. There is no remedy whatever for it."

Which only shows that critics ought to be careful in selecting a speaker for their annual luncheon.



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# Melvyn Douglas at 71

No longer a leading man, Melvyn Douglas feels much more comfortable in his current status of character actor, he tells PEARL SHEFFY GEFEN.

THE dashing screen lover of Greta Garbo, Gloria Swanson and Claudette Colbert is gone. But then, he never really existed. In his place, I found a courteous, gentle man of serious thoughts and unhappy recollections of a Hollywood he never liked.

This is Melvyn Douglas, who was more concerned with his work in the Anti-Nazi Committee during Hollywood's heyday than he was with the bland, drawing-room comedies in which he was so adept. The debonair manner of filmdom's golden years is now tempered with fatigue. The mellifluous voice is husky, the speech punctuated with a smoker's cough.

Before then, the son of concert pianist Edouard Hesselberg had played a wide range of stage roles in stock, repertory and Shakespeare. He had changed his last name to Douglas — his maternal grandmother's maiden name — in the early 1920s, on

the advice of a woman who ran a stock company in Detroit and who thought both Hesselberg and Shackleford, his mother's name, "too awkward for the theatre."

He was discovered by Hollywood in 1931, when Sam Goldwyn saw him on "Broadway in 'Tonight or Never.'" His leading lady was Helen Gahagan, who was to become his wife and a leading member of Congress.

Goldwyn invited Douglas to star in a film version of the play opposite Gloria Swanson. He accepted, he says, "largely in order to get some money to produce plays. Besides, films were a new and mysterious field to me, and I was interested. But after 'Tonight or Never,' I found myself doing nothing but that kind of dreary, artificial comedy and not liking any part of it.

The famed producer of Hollywood's most glamorous films agreed, and Melvyn and Helen celebrated by taking a trip around the world. They found themselves "stuck in Port Said, waiting for our baggage which had been lost in Marseilles, and decided to take a train to Jerusalem, on the dreary overnight train of those days."

### Back to theatre

After that first holiday, Douglas went happily back to the theatre, "with no intention of ever getting into films again." Then his wife went to Hollywood to make "Shs," the only film she ever did. Douglas went along to visit her and was offered the starring role in "She Married Her Boss," opposite Claudette Colbert. The film was huge successful and "there I was stuck again, under contract to Columbia, through my own stupidity in not having read carefully the contract."

The result was a long series of films, mostly of the same drawing-room comedy type, making screen love to such glamorous by name, type-cast comedians, now turned superb character actor, says he is "much more at ease with himself today than I was during the Hollywood years."

Douglas has just completed filming "The Going Up of David Lev" in Israel. The story, about a young lad on the trail of his father's memory, is co-authored by Israel's top satirist, Ephraim Kishon, and American Ernest Kinyon. It will be presented on the N.B.C. television next April for Israel's 25th anniversary.

Chaire Bloom plays the stricken widow of an Israeli killed in the Six Day War. Topol is a taxi-driver who helps her son in his peregrinations across Israel searching for his father's best friend, Douglas is the boy's grandfather, a diamond polisher from Amsterdam.

controlled production and distribution. "Independent productions started creating greater competition, and then along came television, and stars could stop signing that sort of contract. Today, an actor is treated with infinitely more respect and his work is therefore much better."

"It's nonsense when people say there are no stars today. But today's stars are different because they take themselves more seriously as actors. In the old days, the publicity departments of the large studios built up the star image. Then, we could rely on the studios to supply the glamour, without us necessarily having to deliver. Today, to remain successful, an actor has to keep doing interesting work."

Douglas finally got out of Hollywood after World War Two. He had already served in World War One, by running away from home and lying about his age to get into the army, "because that's where the action was, not at that time — for any ideological commitment." That was to come later, when Douglas became one of the first film stars ever to take up the cudgels for a cause.

IT happened in 1936, when Douglas accompanied his wife on her singing tour to Europe. "We were both so profoundly shocked at what we found happening in Europe that when we got back, we felt we must do something. So we joined the Anti-Nazi Committee in Hollywood. We thought Roosevelt was making great sense at that time about the European situation, but his hands were tied by public opinion. One thing led to another, and we found ourselves more and more active in politics."

"Douglas' outspoken opposition to the Nazis involved him in an incident which profoundly shocked him. "It's a story I don't tell often but Israel seems an appropriate place to tell it. It happened late in 1939, when there was no longer any doubt as to what Hitler was up to, and what was happening to Jews in Europe. But in Hollywood, commercial interests were constantly put first, above human interests."

"I got a phone call late one night from an executive of M.G.M. He apologized profusely for what he was about to say, which was that their Berlin office had informed them that several M.G.M. pictures were being held back from distribution because of things I had said publicly about Hitler and the Nazis. "The Berlin office also said that if I would publicly retract what I'd said, the films would be released."

"There was a long silence after he finished saying all this, and you could hear the poor man suffering. He finally apologized again and said, 'I had to do it, and now I'll take back your answer.' That's not a nice story, is it?"

Political role The Douglasses' involvement in politics grew. They attended the convention which nominated Roosevelt for a third term in 1940 — Melvyn as a delegate, Helen as an alternate — and four years later Helen Gahagan Douglas was elected to Congress. She served three terms, and was a member of the Foreign Affairs Committee, serving as an alternate to the U.N. during the debate over the partition of Palestine.

In 1950, during her third session in Congress, Mrs. Douglas was nominated for the Senate seat from California. She found herself running against Republican nominee Richard Nixon. "It was a reprehensible campaign," Douglas remembers, "in which every devious kind of trick and misrepresentation was used. Through innuendo, Nixon tried to smear Helen as a Red and a subversive. Not only had we breaking up the monopolies, but under which large studios con-

trying to keep the Communists from taking over control of various causes which we and they both backed. Nixon won the election, of course."

Despite that smear campaign, Douglas' opinion of Nixon is surprisingly kind. He credits Nixon with high marks for "opening the doors to a rapprochement with China and Russia, though I found it ironic, to say the least, that this man, who had been the very antithesis of that point of view for many years, who had been the cheerleader of the anti-Communist mood and of the whole cold-war ideology, should suddenly find himself drinking tea with Mao Tse-tung."

"Up to this last presidential campaign, I've felt that Nixon's entire career, for all his shrewdness and sometimes his ability, has been essentially self-serving. His focus has been on securing a place for Richard Nixon, rather than on the welfare of the country. But now, he's gotten about everything he can get. He can't be re-elected again. I can only hope that, having achieved such a pinnacle by this landslide election, his concern during the next four years will be the prove himself a really good President. I have my fingers crossed."

THE Second World War triggered Douglas' final break with Hollywood. He had been active in the Fight for Freedom Committee, trying to

persuade the public that it was our war too. Having taken this position publicly for a couple of years, the only logical thing to do when we entered the war was to join up. I enlisted as a private, but I was already 42 at the time, and I was told that the only way I could ever get overseas was to apply for a commission. I did, and within a matter of weeks I was on my way to China and India.

When it was over, "I was determined to get out of my Hollywood contract, and I did." He went back into the theatre for a dozen "very productive and interesting years," when his acting abilities, released from the confines of Hollywood type-casting, made him a very popular Broadway figure again and netted him a Tony for "The Best Man."

He hasn't done a stage play in three years, "because my health has been such that the theatre's a bit too much of a strain. Having to play a difficult part eight times a week has its own built-in tensions that are physically challenging." Instead, he has done television plays and an occasional film "when something interesting turns up."

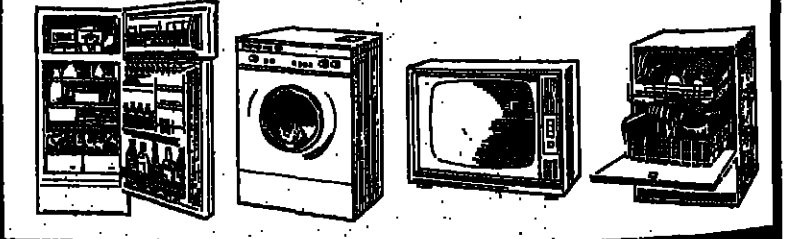
In the meantime, the old magic of the film star is still there. As we rode down in the elevator in Douglas' Tel Aviv hotel, a middle-aged lady gasped and poked her husband, gaping at the star of her younger days. Melvyn Douglas didn't even notice.



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Jaap Visser, medieval pipe; Dierckx Berkebar, viola da gamba; Marijke Ferguson, old harp

## Medieval Dutch treat

HOLLAND, having been represented recently by pop flutist Chris Hinze, comes to us now in the guise of the Studio Laren, an ensemble specializing in music of the Middle Ages and the Renaissance.

Its list of instruments is a remarkable medley of Dutch and English: small harp, backbrett, rospijp, crommhorn, pommer, dulciana, kortholt, busine, bagpipe, vicle, viola da gamba, xylophon, pipe, recorder, bells, tamboorin, tof, triangel. (The "tof," though, looks suspiciously Hebrew.)

The performers are Marijke Ferguson (who founded the group in 1967), Dierckx Berkebar, Peter van Hugen, Donsid de Marca, Jaap Visser, with Rob van Heija attending to pantomime.

The Studio Laren combines singing and playing with dance and pantomime. Some of their presentations are documentary, others are ordinary concert fare. In 1969, the Studio organized a symposium on "New Horizons in Performing Old Music" and in the following year Holland established an annual national "Old Music Day." This tour is sponsored by the Netherlands Ministry of Culture and the Israel Government Tourist Office in Amsterdam.

### Two parts

The programme is divided into two parts: The opening half is dedicated to the Middle Ages — the stories of the bards and the troubadours of the beginning of the 13th century, with music played on copies or reconstructions of instruments used in Europe at the time. The second part presents music from the Low Countries from the 15th to the 17th centuries — compositions by Sweelinck, Obrecht, Josquin des Prez and music from dance books and other collections. Many of the instruments may never have been seen in Israel, at least not since the times of the Crusaders, during whose rule in the Holy Land some of the instruments were introduced into Europe. So, most appropriately, the opening concert will take place at the Hospitaller Knights' Hall in Old Acre (see "Postscript" in this issue). Other performances will be given at Bar-Ilan University and the Hebrew

University campuses on Givat Ram and Mount Scopus, as well as in several kibbutzim. The Studio Laren's appearance at Acre will constitute the final concert of the season of chamber music held at the Knights' Hall. This centre is unique as an Israeli cultural institution: it has managed to stay out of the red ever since it opened its doors to good music five years ago.

### A few errors

A few mistakes have crept into the text. People who acquire the book for themselves should make the following corrections: Samuel Scheidt died in 1664; John Eccles was born in 1668; Jean-Philippe Rameau died in 1764; J.J. Rousseau died in 1778; Felix Martini was born in 1706 and Paul Dukas in 1895; Hebraismo Pizzetti in 1903; and Roberto Gerhard was born in 1886. Points calling for correction or clarification: About Mozart, Jacobs writes that "Church music he scarcely touched after leaving Salzburg..." and it seems reasonable to associate this abstention with his absorption in Freemasonry, hostile to the Church" (p. 198). It is common knowledge that the Church was always hostile to Freemasonry. Mozart's "abstention" seems to have been simply conditioned by an absence of suitable commissions. Jacobs mentions that "the prayer of the people at Boris Godunov" (Mozzorgsky's opera "Boris Godunov") is, coincidentally, the same tune as Beethoven quoted in his string quartet opus 59, No.1. The tune, Slava Bogu ne neba, Slava, so this similarity might be given particular emphasis in the quartet opus 59, No.2.

### A SHORT HISTORY OF WESTERN MUSIC

by Arthur Jacobs. 363 pp. £0.60.

convey the representative features of a school, a period, a personality, sparingly though not too sketchily. Jacobs always manages to express himself without talking down to the reader, to be popular but not commonplace, to

ARTHUR Jacobs, author of several books on music, editor of the "Music Yearbook" and music critic of the "Sunday Times" and the "Jewish Chronicle," has a near-encyclopaedic knowledge of his subject, enhanced by a lively, inquisitive mind and a wide interest in related and complementary disciplines. The reader is helped to digest his sometimes over-rich information by his flowing style of writing and his straightforward manner of explaining the most complicated subject in simple words.

Jacobs always manages to express himself without talking down to the reader, to be popular but not commonplace, to

It seems to me rather unfair to characterize Richard Strauss' attitude towards the Nazi regime with the one line, "The ageing Strauss accommodated himself to Nazi rule" (p. 301). Strauss' association with Stefan Zweig, his (Jewish) librettist after the death of (Jewish) Hugo von Hofmannstahl, caused his reputation from all active participation in Germany's music life as early as 1935, as is shown by

the published correspondence between the composer and Zweig and other sources.

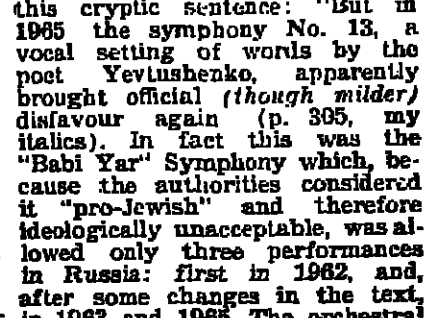
Jacobs underplays the affair of Shostakovich's latter-day troubles with the Kremlin with this cryptic sentence: "But in 1935 the symphony No. 13, a vocal setting of words by the poet Yevtusheenko, apparently brought official (though milder) disfavour again (p. 305, my italics). In fact this was the "Babi Yar" Symphony which, because the authorities considered it "pro-Jewish" and therefore ideologically unacceptable, was allowed only three performances in Russia: first in 1962 and, after some changes in the text, in 1963 and 1965. The orchestral material was "unavailable" for years and it was only in 1970 that the first performances were given outside the Soviet Union.

Leonard Bernstein is mentioned on p. 313 as "Americanist (of whom more in the next chapter)" but the next chapter only tells us that "the prodigiously gifted composer-pianist-early as 1935, as is shown by

But, all these reservations notwithstanding, this is a praiseworthy effort, and Arthur Jacobs' "Short History of Western Music" can be highly recommended.

### Music

#### Yohanan Boshim



American musical a new seriousness in 'West Side Story,' but it had no sequel." This seems rather ungenerous to the composer.

But, all these reservations notwithstanding, this is a praiseworthy effort, and Arthur Jacobs' "Short History of Western Music" can be highly recommended.

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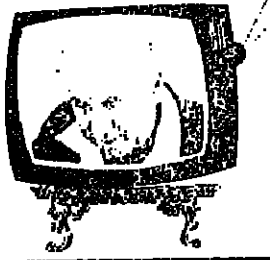
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Mon, Jan. 1, 8:30

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**THE CASE OF  
THE MISSING APOLLO**

Philip Gillon's  
TELEREVUE



UNLESS something flashed past  
on the screen while I was out  
the room for some excellent  
idea, it seemed to me that the  
can never rise this week over  
— that is, as far as live  
— is concerned. We did have an  
dent history of past Apollo  
and some items on the  
which were repeats of what  
had seen live over Jordan, but  
never had Cernan and Schmitt  
ing to us with immediacy  
in the remote recesses of space  
on our drawing-rooms via satel-  
— something, after all the fan-  
— made to a satellite last year,  
had assumed as a matter of  
— that from then on we  
— could get outer space as live as  
— could be. Presumably some-  
— in TV House, bearing in  
— that Jordan would fill the  
— myhow, decided to save the  
— that would have been  
— on special live shots via  
— satellite, so as to have it to spend  
— buying a few more Italian

ing a team to film the Falashas  
in Ethiopia was no doubt more  
expensive than having a panel  
of experts discuss them in the  
studio in Jerusalem, but the re-  
sult was correspondingly reward-  
ing. This was a performance for  
which all concerned — Yossi God-  
dard, Yaron London and the rest  
of a first-rate team — deserve pat-  
on the back, special bonuses, and  
budgets to produce similar docu-  
mentaries on other themes.

The tragedy of the Falashas  
was depicted with a minimum of  
melodrama; unfortunately, the  
facts speak for themselves. I for  
one burned with a sense of indig-  
nation and frustration. Why is so  
little being done to help these  
Jews, who have safeguarded the  
tradition for so many centuries?  
For them, the sanctity of the  
Shabbat means non-participation  
in markets, being compelled to  
sell only to each other. They are  
denied access to fertile land. Yar-  
on London commented drily with  
out 'breast-beating': "The Ethiop-  
ians regard them as Ethiopians."  
The Jews see them as Ethiopians.

They are getting the worst of all  
possible worlds. Reduced in num-  
ber from 150,000 to 20,000 in the  
last century and a half, they face  
extinction within a decade or two.  
Does nobody care?  
Israel is probably inhibited by

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**Pilot**

FRIDAY, DECEMBER 22, 1972

political considerations from press-  
ing for mass immigration — Em-  
peror Halle Selassie has been a  
good friend — but surely more  
can be done to get the Emperor's  
permission for them to leave. And  
why does not a rabbi go to Ethio-  
pia to perform mass conversions,  
and so on, and for all the  
sterile argument about whether  
these people, who have suffered so  
much for Judaism, are Jews? Con-  
verting 40 Falashas to Judaism in  
Beersheba, as Sephardi Chief  
Rabbi Ovadia Yosef has recently  
done, will not solve the problem.

A documentary which leaves us  
so hot under the collar is one to  
be commended — and imitated.

THE shock of the spy case re-  
sulted in many news items and  
an admirable discussion on "Mo-  
ked." On the news, we heard the  
secretary of Kibbutz Gan Shmuel  
complaining that the Egged bus  
driver now refuses to drive to the  
kibbutz, and that the kibbutz chil-  
dren are being called "traitors"  
by strangers. If this is true, it is  
horrifying indeed.

"Moked" brought us some mea-  
sure of rather doubtful comfort  
from Rav-Aluf (Res.) Meir Amit,  
whose thoughtful analyses are al-  
ways worth hearing, and Profes-  
sor Shlomo Avineri. The es-  
sence of their message was that it  
is absurd to talk about an earth-  
quake shocking the nation to its  
foundations, etc., etc. They said  
that we had had spying problems  
in the past, and would no doubt  
have similar problems in the fu-  
ture. Why they thought this so  
consoling, I did not comprehend,  
and yet in fact they were right;  
it did restore some sense of pro-  
portion. They emphasized that  
there is no reason why we should  
be free from the ideology-actuated  
spy.

Prof. Avineri made the very  
good point that passionate think-  
ing about ideology and attitudes  
to the Arabs went into a sort of  
deep freeze between 1948 and  
1967, that now once again we  
have to fight our way through  
philosophical discussions about  
"isms" that can result in young  
men making the wrong decisions  
and ending up in Damascus. The  
panel agreed that the Israeli  
Arabs, cut off for 19 years from  
their fellow-Arabs, were certain  
to start re-thinking their position,  
and that some of this must brush  
off on left-wing Jews. Also, we are  
by no means immune to what the  
New Left is thinking and saying  
in Europe and the U.S.A.

SOMEbody should tell Dan  
Shilon, Shimon Tessler and

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THE JERUSALEM POST MAGAZINE

ears pick up; sight is by far the  
more convincing sense. Besides,  
some time may be disqualify by  
the time "Mabat Sport" comes on  
the waves.

So, Sportoto first, please.

ON Tuesday evening, I saw for  
the first time the latest Tar-  
zan. He has changed somewhat in  
the last half century — he now  
uses radio and helicopters — but  
he is still the same unconquerable  
ape-man, able to call on Simba,  
the lion, and somebody or other  
the elephant whenever he is in  
trouble. Link, of the "Mod Squad,"  
painted his face and called himself  
the chief of — I think — the  
Sweboba tribe, but I recognized  
him immediately. Age cannot  
withstand Tarzan, nor custom stale  
his infinite variety for the young.  
"The Persuaders" have left us  
forever, to be replaced next week  
by "The Avengers"; if only we  
had two English thrillers a week  
as well as two American, we  
might condone so much Italian.

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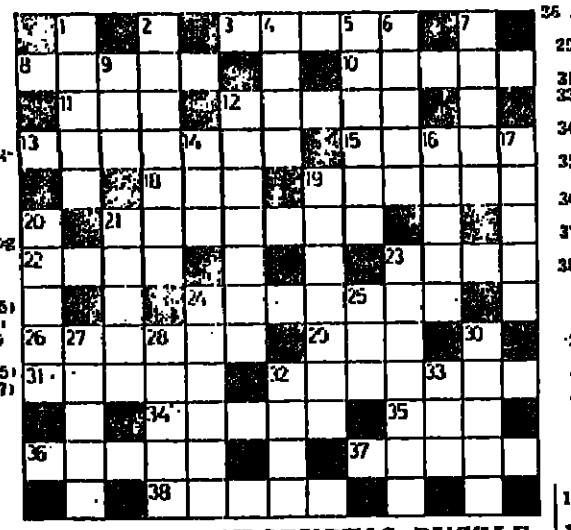
FRIDAY, DECEMBER 22, 1972



# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

- EASY PUZZLE**
- ACROSS**
- Grain held off (5)
  - Substantial (5)
  - Desert watering (5)
  - Plates (5)
  - Is (5)
  - Next tense (5)
  - Flour (5)
  - Feel grief for (5)
  - Iranian link (5)
  - Dread (5)
  - Outcome (5)
  - Mosque tower (5)
  - Knitted (4)
  - New Zealand bird (4)
  - Type of falcon (4)
  - Separated (4)
  - Personal pronoun (4)
  - Day-house (4)
  - Unyielding (4)
  - Explosive device (4)
  - Try to catch fish (4)
  - Terminate (4)
  - Obtain (4)
- DOWN**
- Interior (5)
  - Loft (5)
  - Unplanned (5)
  - Wing (4)
  - Farmer (4)
  - Dearest (4)
  - Field (4)
  - Strut like a dog (4)
  - Made (4)
  - Peices (4)
  - School-child (4)
  - High room (4)
  - Deuces (4)
  - Length unit (4)
  - But (4)
  - Respect (4)
  - Made amends (4)
  - Hobo (4)
  - Snake (4)
  - Sullen (4)
  - Obtain (4)



- WEDNESDAY'S Easy Solutions**
- ACROSS—1, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.
- DOWN—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.

- WEDNESDAY'S Cryptic Solutions**
- ACROSS—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.
- DOWN—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38.

# TV TV TV TV TV

**FRIDAY**

3:00 Swamin Street, 3:50 Erev Shabbat Program, 4:00 Friday Evening, 5:30 Wilbur Magazine, 6:15 Drama: Nathan Alterman's "Summer Festival" performed by the Chamber Theatre with Yosef Yehonatan, Zahara Haritza, Avner Hahayim, 7:00 News, ARABIC: 6:00 News, 6:15 News, 6:30 News, 6:45 News, 7:15 News, 7:30 News, 7:45 News, 8:00 News, 8:15 News, 8:30 News, 8:45 News, 9:00 News, 9:15 News, 9:30 News, 9:45 News, 10:00 News, 10:15 News, 10:30 News, 10:45 News, 11:00 News, 11:15 News, 11:30 News, 11:45 News, 12:00 News.

**SATURDAY**

6:00 Nicolas Nibelby, 8:00 Humardil, 10:30 Mahat, 10:00 Inroads, 9:50 Mahat Sport, 10:30 News, ARABIC: 9:30 News, 9:45 News, 10:00 News, 10:15 News, 10:30 News, 10:45 News, 11:00 News, 11:15 News, 11:30 News, 11:45 News, 12:00 News.

**SUNDAY**

5:50 Vision on... 5:55 Circus, 6:00 01-01, 6:00 Arnie, 6:30 Mahat, 8:00 "On the Road" (2 parts), 8:15 "On the Road" (1 part), 8:30 "On the Road" (1 part), 8:45 "On the Road" (1 part), 9:00 "On the Road" (1 part), 9:15 "On the Road" (1 part), 9:30 "On the Road" (1 part), 9:45 "On the Road" (1 part), 10:00 "On the Road" (1 part), 10:15 "On the Road" (1 part), 10:30 "On the Road" (1 part), 10:45 "On the Road" (1 part), 11:00 "On the Road" (1 part), 11:15 "On the Road" (1 part), 11:30 "On the Road" (1 part), 11:45 "On the Road" (1 part), 12:00 "On the Road" (1 part).

**MONDAY**

5:50 Cartoon, 5:40 The Forzylo Saga, 8:00 Youth Magazine, 8:30 Mahat, 8:50 "25 Years Ago This Week", 9:05 Mahat, 9:20 "25 Years Ago This Week", 9:35 Mahat, 9:50 "25 Years Ago This Week", 10:05 Mahat, 10:20 "25 Years Ago This Week", 10:35 Mahat, 10:50 "25 Years Ago This Week", 11:05 Mahat, 11:20 "25 Years Ago This Week", 11:35 Mahat, 11:50 "25 Years Ago This Week", 12:05 Mahat.

**TUESDAY**

5:30 Sport for Youth, 6:00 "25 Years Ago This Week" (repeat), 6:10 Diner, 6:20 "25 Years Ago This Week" (repeat), 6:30 Diner, 6:40 "25 Years Ago This Week" (repeat), 6:50 Diner, 7:00 "25 Years Ago This Week" (repeat), 7:10 Diner, 7:20 "25 Years Ago This Week" (repeat), 7:30 Diner, 7:40 "25 Years Ago This Week" (repeat), 7:50 Diner, 8:00 "25 Years Ago This Week" (repeat), 8:10 Diner, 8:20 "25 Years Ago This Week" (repeat), 8:30 Diner, 8:40 "25 Years Ago This Week" (repeat), 8:50 Diner, 9:00 "25 Years Ago This Week" (repeat), 9:10 Diner, 9:20 "25 Years Ago This Week" (repeat), 9:30 Diner, 9:40 "25 Years Ago This Week" (repeat), 9:50 Diner, 10:00 "25 Years Ago This Week" (repeat), 10:10 Diner, 10:20 "25 Years Ago This Week" (repeat), 10:30 Diner, 10:40 "25 Years Ago This Week" (repeat), 10:50 Diner, 11:00 "25 Years Ago This Week" (repeat), 11:10 Diner, 11:20 "25 Years Ago This Week" (repeat), 11:30 Diner, 11:40 "25 Years Ago This Week" (repeat), 11:50 Diner, 12:00 "25 Years Ago This Week" (repeat).

**WEDNESDAY**

5:30 Cartoon, 5:00 In the Know, 6:05 News, 6:15 News, 6:30 News, 6:45 News, 6:55 News, 7:05 News, 7:15 News, 7:25 News, 7:35 News, 7:45 News, 7:55 News, 8:05 News, 8:15 News, 8:25 News, 8:35 News, 8:45 News, 8:55 News, 9:05 News, 9:15 News, 9:25 News, 9:35 News, 9:45 News, 9:55 News, 10:05 News, 10:15 News, 10:25 News, 10:35 News, 10:45 News, 10:55 News, 11:05 News, 11:15 News, 11:25 News, 11:35 News, 11:45 News, 11:55 News, 12:05 News.

**THURSDAY**

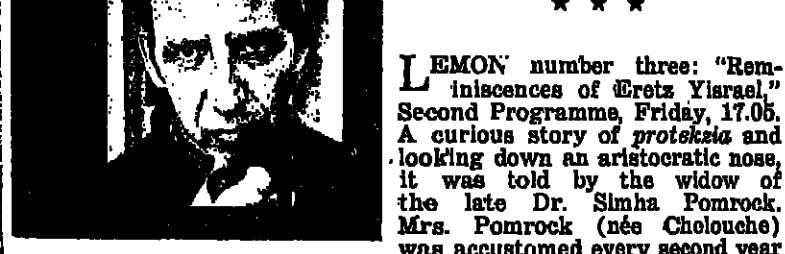
5:30 Cartoon, 5:40 "The Catch of a Fish" (2 parts), 5:50 "The Catch of a Fish" (1 part), 6:00 "The Catch of a Fish" (1 part), 6:10 "The Catch of a Fish" (1 part), 6:20 "The Catch of a Fish" (1 part), 6:30 "The Catch of a Fish" (1 part), 6:40 "The Catch of a Fish" (1 part), 6:50 "The Catch of a Fish" (1 part), 7:00 "The Catch of a Fish" (1 part), 7:10 "The Catch of a Fish" (1 part), 7:20 "The Catch of a Fish" (1 part), 7:30 "The Catch of a Fish" (1 part), 7:40 "The Catch of a Fish" (1 part), 7:50 "The Catch of a Fish" (1 part), 8:00 "The Catch of a Fish" (1 part), 8:10 "The Catch of a Fish" (1 part), 8:20 "The Catch of a Fish" (1 part), 8:30 "The Catch of a Fish" (1 part), 8:40 "The Catch of a Fish" (1 part), 8:50 "The Catch of a Fish" (1 part), 9:00 "The Catch of a Fish" (1 part), 9:10 "The Catch of a Fish" (1 part), 9:20 "The Catch of a Fish" (1 part), 9:30 "The Catch of a Fish" (1 part), 9:40 "The Catch of a Fish" (1 part), 9:50 "The Catch of a Fish" (1 part), 10:00 "The Catch of a Fish" (1 part), 10:10 "The Catch of a Fish" (1 part), 10:20 "The Catch of a Fish" (1 part), 10:30 "The Catch of a Fish" (1 part), 10:40 "The Catch of a Fish" (1 part), 10:50 "The Catch of a Fish" (1 part), 11:00 "The Catch of a Fish" (1 part), 11:10 "The Catch of a Fish" (1 part), 11:20 "The Catch of a Fish" (1 part), 11:30 "The Catch of a Fish" (1 part), 11:40 "The Catch of a Fish" (1 part), 11:50 "The Catch of a Fish" (1 part), 12:00 "The Catch of a Fish" (1 part).

# THE LEMON-PICKING SEASON

SAMPLING some of my own medicine (programmes recommended in last week's column) I found that I didn't like some of them after all. Take, for example, Yosef Lapid's "Going to the Right" (Monday, 12:30). It turned out to be so much hot air. Mea culpa. But in defence I would like to present the sky-blue sheet sent to me by Gali Zahal, which was supposed to endorse programmes of the Mafia image as projected in Cinema and Technicolor. As if matters were not complicated enough, I found that the blood was in the right column, and there was another panel of experts discussing the common misconception that the Mafia is a simple "learn to live with it."

"Dagesh" bowed itself out with a review of Samuel Avitzur's latest book on day-to-day life in this country during the 19th century. A dull programme not improved by Mr. Dunevitz abrupt decapitation of poor Dr. Avitzur's story just as he was getting into his stride and telling us all about some war games by the Turks, recapitulating their victory over the Russians at Sevastopol.

Why the headache item? It would have been of greater interest (I believe) to discuss aspirin, which somebody would tell me, with 0.5 gm. of acetylsalicylic acid (the stuff aspirins are made of) are so much more effective when produced in Germany than when they are *toisezt red ha'retz*.



Radio review  
Zev Schul

to New Year's Day but again "off-season" for the first three weeks thereafter, which could be misleading since there is a good reason for the lack of popularity of these weeks: weather conditions are likely to be forbidding, especially for the Israeli who has gone hopelessly into hock for a fortnight of the white splendor (having had four-hour skiing courses on a Hermon slope and now considering himself fully qualified to risk not only his own limbs but any other within reach while he covets his luck with some "real mountain skiing").

"DAGESH" featuring Nathan Dunevitz (Friday, 19:05), turned out to be another Army Programme "Lemon." It began with a review of the film "The Godfather," the Mafia epic (having had four hours before they slipped some experts along to comment on the authenticity for them).

"I wasn't afraid of the Arabs. They only hated the newcomers and called them 'Zionists'" said Mrs. Pomrock, apparently undisturbed by the recollection that the other passengers, shivering in their boots, "had to wait another full four hours before a safe escort could be arranged to take them."

**RADIO FOR MUSIC LOVERS**

**TODAY 10:15:** Collegium Musicum, 10:05 "First and Last in Music and Letters", 10:15 "First and Last in Music and Letters", 10:30 "First and Last in Music and Letters", 10:45 "First and Last in Music and Letters", 11:00 "First and Last in Music and Letters", 11:15 "First and Last in Music and Letters", 11:30 "First and Last in Music and Letters", 11:45 "First and Last in Music and Letters", 12:00 "First and Last in Music and Letters".

**TUESDAY 10:15:** Collegium Musicum, 10:05 "First and Last in Music and Letters", 10:15 "First and Last in Music and Letters", 10:30 "First and Last in Music and Letters", 10:45 "First and Last in Music and Letters", 11:00 "First and Last in Music and Letters", 11:15 "First and Last in Music and Letters", 11:30 "First and Last in Music and Letters", 11:45 "First and Last in Music and Letters", 12:00 "First and Last in Music and Letters".

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**SATURDAY 10:15:** Collegium Musicum, 10:05 "First and Last in Music and Letters", 10:15 "First and Last in Music and Letters", 10:30 "First and Last in Music and Letters", 10:45 "First and Last in Music and Letters", 11:00 "First and Last in Music and Letters", 11:15 "First and Last in Music and Letters", 11:30 "First and Last in Music and Letters", 11:45 "First and Last in Music and Letters", 12:00 "First and Last in Music and Letters".

**SUNDAY 10:15:** Collegium Musicum, 10:05 "First and Last in Music and Letters", 10:15 "First and Last in Music and Letters", 10:30 "First and Last in Music and Letters", 10:45 "First and Last in Music and Letters", 11:00 "First and Last in Music and Letters", 11:15 "First and Last in Music and Letters", 11:30 "First and Last in Music and Letters", 11:45 "First and Last in Music and Letters", 12:00 "First and Last in Music and Letters".

Anyway, Mani Pe'er gave us a lesson in how to interview scientists (at the faculty of Agriculture in Rehovot). He even wheedled a genuine news scoop out of one of them — Prof. David Hillel — who revealed — a day before the news was supposed to come out officially — that there were some joint research programmes being carried out with neighbouring countries, all under the auspices of the International Atomic Energy Agency. The gist of the project: the use of radioactive tracers in crop irrigation programmes.

Then David Reuben, an entomologist, gave us a thumbnail introduction to biological warfare — insects against insects to rid us of agricultural pests. Here, too, Arab countries were drawing some indirect benefits from Israeli know-how. While not on speaking terms with our experts at international meetings, the said to be threatening the well-Egyptians are apparently good being of this country's plum blighters, Mr. Reuben described trees.

It was all done with a lot of humour and, above all, intelligent questioning. Somehow, the idea of our entomologists travelling abroad with suitcases loaded with "samples" of our insect pests — of gloating and exchanging insects at international forums (like so many stamp collectors exchanging rare three-cornered specimens — had us fascinated).

Mr. Litan on behalf of our top executives included one to send the Histadrut Secretary-General as our first ambassador to Saigon. (On second thoughts, there is a chance that Mr. Ben-Aharon might achieve peace in Vietnam by getting the warring sides to go on strike.)

LEMON number three: "Reminiscences of Greet Vlasrael." Second Programme, Friday, 17:05. A curious story of *proteksia* and looking down an aristocratic nose, it was told by the widow of the late Dr. Simha Pomrock. Mrs. Pomrock (née Cholouche) was accustomed every second year to visit a European *Kurort* with her husband to drink the waters. That year the choice had fallen on Vichy, and it was there that the news of the outbreak of disturbances reached the couple. They decided to return home immediately. The problem was that the only point of disembarkation was Jaffa (Haifa port was still non-existent). The Jewish passengers on board the steamer naturally all had considerable misgivings; but Mrs. Pomrock was met by an Arab stewardess dispatched by her brother and taken safely to Tel Aviv, after making sure that no "new immigrants" would reveal their ignorance of Arabic.

"I wasn't afraid of the Arabs. They only hated the newcomers and called them 'Zionists'" said Mrs. Pomrock, apparently undisturbed by the recollection that the other passengers, shivering in their boots, "had to wait another full four hours before a safe escort could be arranged to take them."

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## SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

## ON THE AIR

**VISIT PROGRAMS**

News: Today, 8:00, 9:00, 10:00, 11:00, 12:00, 1:00, 2:00, 3:00, 4:00, 5:00, 6:00, 7:00, 8:00, 9:00, 10:00, 11:00 p.m. and 12:00 midnight.

Tomorrow: 8:00, 9:00, 10:00, 11:00, 12:00 noon, 1:00, 2:00, 3:00, 4:00, 5:00, 6:00, 7:00, 8:00, 9:00, 10:00, 11:00, 12:00 p.m.

7:55 a.m. Opening, 8:15 Programme Announcement, 8:30 "Collegium Musicum" (Conductor: Felix Mendelssohn-Bartholdy), 8:45 "The Three-Cornered Hat" (Conductor: Karl Böhm), 9:00 "The Three-Cornered Hat" (Conductor: Karl Böhm), 9:15 "The Three-Cornered Hat" (Conductor: Karl Böhm), 9:30 "The Three-Cornered Hat" (Conductor: Karl Böhm), 9:45 "The Three-Cornered Hat" (Conductor: Karl Böhm), 10:00 "The Three-Cornered Hat" (Conductor: Karl Böhm), 10:15 "The Three-Cornered Hat" (Conductor: Karl Böhm), 10:30 "The Three-Cornered Hat" (Conductor: Karl Böhm), 10:45 "The Three-Cornered Hat" (Conductor: Karl Böhm), 11:00 "The Three-Cornered Hat" (Conductor: Karl Böhm), 11:15 "The Three-Cornered Hat" (Conductor: Karl Böhm), 11:30 "The Three-Cornered Hat" (Conductor: Karl Böhm), 11:45 "The Three-Cornered Hat" (Conductor: Karl Böhm), 12:00 "The Three-Cornered Hat" (Conductor: Karl Böhm).

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## IMMIGRANTS' HOUR

Today, 7:00 p.m. News in Easy Hebrew, 7:15 "The Jewish People", 7:30 "The Jewish People", 7:45 "The Jewish People", 8:00 "The Jewish People", 8:15 "The Jewish People", 8:30 "The Jewish People", 8:45 "The Jewish People", 9:00 "The Jewish People", 9:15 "The Jewish People", 9:30 "The Jewish People", 9:45 "The Jewish People", 10:00 "The Jewish People", 10:15 "The Jewish People", 10:30 "The Jewish People", 10:45 "The Jewish People", 11:00 "The Jewish People", 11:15 "The Jewish People", 11:30 "The Jewish People", 11:45 "The Jewish People", 12:00 "The Jewish People".







